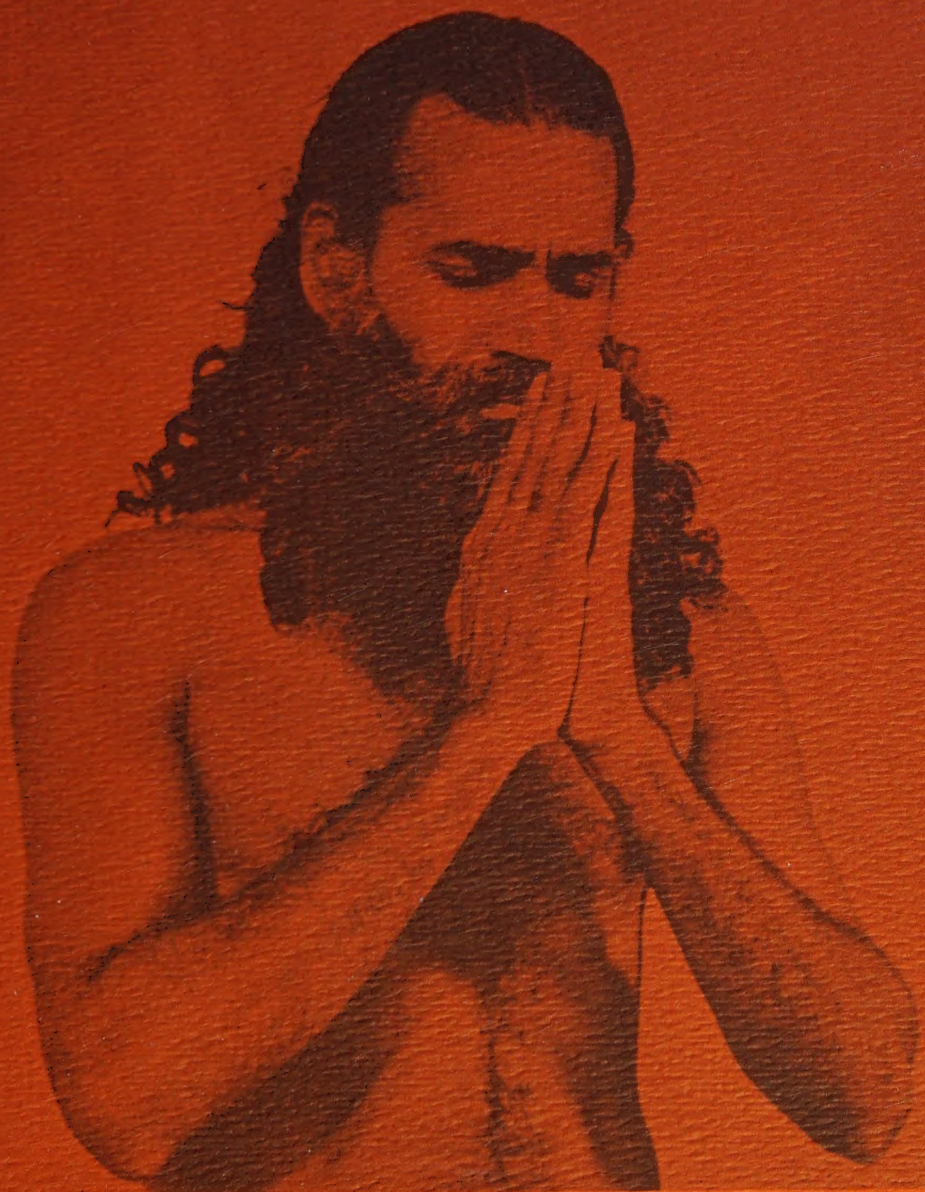


Integral Yoga

A MAGAZINE OF THE INTEGRAL YOGA INSTITUTE



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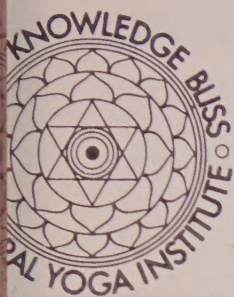
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The cover photograph of Sri Swami Satchidananda was taken in 1961.



INTEGRAL YOGA INSTITUTE

Founder-Director: Yogiraj Sri Swami Satchidananda

A Non-Profit, Non-Sectarian Organization

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| L: | Healthy body, sound mind, dynamic will, ethical perfection, universal brotherhood, selfless service, Self-Realization. |
| WAY: | Asanas, pranayama, chanting of holy names, self-discipline, meditation, manthra japa, study and reflection. |
| ASSES: | Hatha Yoga, Chanting, Meditation, Lectures and Discussions. |

*This issue is dedicated
to our Beloved Guru
Sri Swami Satchidananda
in honor of His
59th Jayanthi*

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On September 8, we celebrate the birthday of my Guru, Sri Swami Sivananda, a saint of our age who lived in the midst of us until 1963. He spent his life serving the entire humanity, irrespective of caste, creed, race, religion, color, country or sex. He was called a Jagath Guru -- the Guru of the world -- an appropriate title to call him. Without moving any further than India and Ceylon, he reached so many people.

Thousands came across his teachings, mainly through his hundreds of books. His words are very simple, even an ordinary schoolboy can understand his words. In that way, the highest philosophical truths have been given very plainly, so that anyone can understand. He used to write as if he were talking to you personally. That's why, though he remained in the Himalayas, he was able to send out his teachings all over.

He studied medicine as a young man, and became a very wonderful doctor. I have had the good fortune to meet many of his associates in those early days, and from their words I understood how great he was. He was admired by everybody. He went from door to door, serving the poor people. Anybody could approach him at any time of the day or night. Still he felt that curing physical ailments alone was not enough; illness pertains not only to the physical side, but to the mental side also. Ultimately he became a monk, because he wanted to aid people in making their minds fit to realize the spirit in themselves.

In the Himalayas, he was ordained as a sannyasi, a renounced person. He lived in seclusion for several years, practicing his own austerities and meditation. In the year 1940, he felt the need of an organization with which he could approach everybody and serve them well. With the help of a few devotees, he formed the well-known Divine Life Society. Even in naming that organization, he expressed his broadmindedness. He didn't want to limit it in the name of any particular religion or people or individual, so he called it the Divine Life Society, because everybody wants to lead a divine life -- a life of usefulness, a life of peace and fulfillment.

Of course we come across many sages and saints. Personally I admire many; for several years I was living at the feet of sages like Ramana Maharshi, Sri Aurobindo and others. All had their own way and were able to hand onto the student some particular path which they practiced. But in the case of Swami Sivananda, he didn't impose one particular path because he knew that all the paths meet at a junction. He used to go to the level of a student, accept

his faith first, and then just direct the student on the student's own path as to how to achieve the goal. In that path, if he could help you a little more, he certainly would.

Swami Sivananda was a living example of service. We could all see such joy on his face. Anyone who went near him lost all smallness.

In the spiritual field, we want such broad minds. Even with a little narrowness, we will not be able to enjoy the real spiritual bliss.

SRI SWAMI SATCHIDANANDA

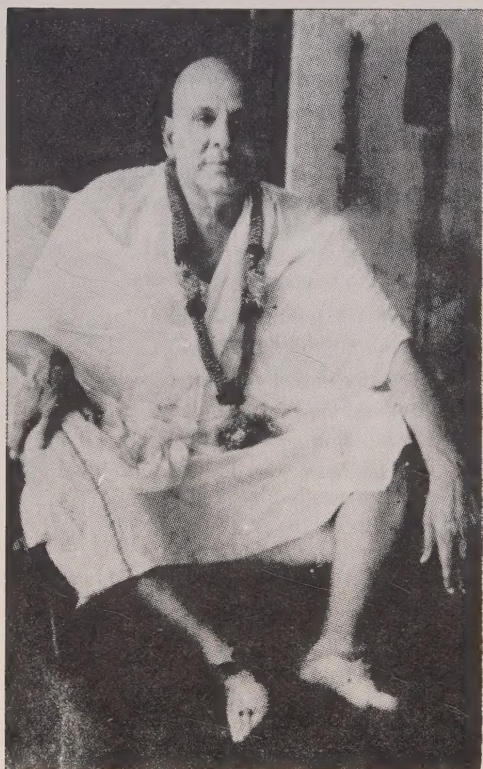
The Necessity for Spiritual Practice

by
Sri Swami Sivananda

Those who want inner life are very few. All are thirsting for happiness, but they do not know where they can get happiness. They search for it in wealth and material possessions. Maya (illusion) is very clever. She never allows people to taste the bliss of an inner life in the Self or Atman. Deluded by her, man thinks that there is no transcen-

dental realm and that there is nothing beyond the senses. "Eat, drink and be merry" - this becomes the motto in life. The path to the realm of God is open only to those who have got the discriminative capacity and Divine Grace.

Saints, seers and men of God who have had intuitive experience of Truth, have all been declaring



to mankind the bliss, the power and the knowledge that can be acquired, if only one would turn from sensual life and strive for the higher life. Yet we see today that man is as much immersed - if not more - in worldliness as he was centuries ago, and is as apathetic and lethargic towards these questions of life in the Spirit as he was at the beginning of creation. Why is it that in spite of the clarion call of many great seers, the confident assurances of the scriptures, and the repeated experiences of man himself failing miserably to attain happiness amidst the external physical world, he is again and again being deceived? Why is it that man has not yet learnt to take

spiritual Sadhana (the practices on the spiritual path)? We read hundreds of spiritual books, we attend discourses and we convene gatherings. After years of intense study, contact with saints and after hearing these things again and again, man still does not actually do anything. Because he does not have a deep and abiding faith in the admonitions of saints, in the scriptures and in the words of those who have trodden the path and attained bliss. His faith in external objects is something more real to him. If only man really did believe in these great ones, he would certainly be induced to act up to their words. It is this basic lack of faith that is at the root of one's failure to do Sadhana.

Sadhana is necessary, but man will not do it because he does not really believe in its necessity. Man believes that for his happiness money is required. Man believes that if only he will get a good college education he will get a good job, and through that money, and through that the happiness he desires. Believing in it, every parent sends his child to school, and from a young age the boy is taught to believe that if he passes his examinations creditably he will get a good job, salary, motor cars, etc. The boy believes, he studies, passes the examinations and the remuneration he expects comes, because he had belief, because he thought that all these things were necessary, and because he desired them. But ultimately, of course, it is the unfortunate experience of all men that this happiness they get is mixed up more than tenfold with pain. Man gets an anna of happiness and with it fifteen annas

pain and sufferings for which he
did not bargain when he first set
about searching for this happiness.

If man has faith in the spiritual
course of action, he will act up to it.
Lacking this faith he does not do
Sadhana. If he really wants to
obtain this bliss which is not mixed
with pain, he will certainly have to
have faith. It may be called blind
faith; but there is nothing like blind
faith because all things on this earth
rest upon faith alone; if man lives to-
day it is on account of mutual trust
and faith. A ten rupee note is a
piece of paper; because you have the
governmental symbol stamped upon
it, it immediately gets you whatever
you want when presented at the store.
If you do not have this faith upon
this paper, you would not have the
confidence to start from the house,
and you would never be sure of
reaching your destination. The
doctor gives you a prescription on a
piece of paper. The faith upon which
all society is based makes you take
his word, pay him money for his
advice, take it to the pharmacist,
get the medicine, and you are cured.
The entire social structure and
order upon which mankind smoothly
runs is based upon faith and trust.
When you are prepared to put faith
in mankind, which is but a passing
phenomenon, when those in whom
you put your faith are dying before
your eyes, why should you not put
faith upon the very Creator of
these things?

Having first of all full faith in
the words of the seers and knowing
the necessity of spiritual practice,
what is to be done next? You may

have faith. Thousands of well-
wishers may suggest good lines of
action for your welfare and you may
believe in them fully. But if you
do not put them into practice - if
you do not begin to translate them
into action - they will ever remain
plans in the blue-print stage.
After faith in Sadhana comes prac-
tice. You must set about doing.
A belief must become an act. Having
reposed faith in the words of sages,
you begin doing Sadhana.

Once you commence Sadhana,
the next important thing you should
bear in mind is that you should not
easily give it up. Perseverance is
of utmost importance. All processes
in this universe are gradual. They
have got stages. Agriculture is
gradual; it takes several months.
You have to sow, water the field,
cut out the weeds, and in course of
time you will be able to harvest the
grain. If you are impatient - if you
sow the seed and as soon as it
sprouts forth, you take it out - it
will perish. If you want to go through
all the stages and attain the end, you
must have patience and perseverance.
A man, who wants to lift a vessel
from a well when the vessel is full,
starts drawing it up through a pulley.
Suddenly if he stops pulling, the
vessel will fall back into the well.
He will have to continue the effort
until the vessel is at the top. Per-
severe till the ultimate fruit is
obtained. You should not give up in
the middle.

There is another important
point. In spiritual practice, man
does not have to contend with merely
the positive forces. There are

negative forces that oppose him, that actually assail him and pull him down. Herein comes the necessity of the fourth important weapon in the hand, fortitude. While persevering, man has to have a little courage not to be easily shaken by the obstacles that assail him. It is with fortitude that he refuses to be discouraged. Relying upon the inner Self, he proceeds with the Sadhanna, and ultimately he attains the ideal for which he has been born. And while going through this process, he will have to keep in mind the necessity of giving minute attention to all the small details upon the path. If you leave out any small detail, thinking that it is superfluous, you will find that ultimately you have lost valuable time and labour. This delays progress. It is the conglomeration of small things that go up to achieve high ideals.

In the Gita you will find three kinds of discipline, - discipline of the body, discipline of speech, and discipline of the mind - prescribed for the aspirants. Purity (internal and external), straightforwardness, non-injury and cosmic love, worship of gods and wise people and practice of perfect Brahmacharya (continence in thought, word and deed) are the disciplines of the body.

You should practice Mouna, discipline of speech. Speak gently, speak lovingly. Speak truthfully, speak measuredly, speak with force, speak emphatically; your words should not be harsh, not giving pain to others, but truthful, pleasant, sweet and beneficial - this is discipline of speech. Man wastes his energy in chit-chat. Energy

is wasted in anger and idle talk. So an aspirant should be very careful in conserving the energy, and transmuting it into Ojas Sakti which is stored in the brain and which is a help for meditation. Svadhyaya - study of scriptures - also is a discipline of speech. You must practice Pranayama (breathing exercises). Then only you will be able to control the impulses of speech and emotions, for you will have a calm mind.

Cheerfulness, equilibrium, silence, self-restraint and purity of nature - these constitute mental discipline.

Lord Krishna says in the Bhagavad Gita that the aspirant should regulate his diet, he should be moderate in work and in exercises. Keep to the golden medium. These are the aids for the practice of meditation and living the spiritual life. So, spiritual discipline is very necessary for keeping the body, mind and the senses under your control. Spiritual discipline is an aid for bringing the body and the senses under control and for purifying the heart and mind. And when you are purified, you will have very good meditation, and you will be able to rest in your own Satchidananda Svarupa.

Happiness or Peace is not an external object. It is not in accumulation of wealth. Peace is not in erudition. "Shanti" is in that man who has given up mine-ness and I-ness and who has given up desires, longing for objects. He who has understood the life, he who knows the real value of this earth composed of the five elements, colors and sounds,

e who has analyzed what this vast
 world of mountains and rivers and
 high posts in Government can give
 him, and has got real Vairagya
 (spirit of true dispassion) can have
 peace and happiness. The world is
 nothing for a man of discriminative
 understanding. He who has found out
 the real worth of this world, who
 earns for liberation and who has
 understood that beyond the names
 and forms there is one eternal, ever-
 lasting Truth, the Atman or Brahman,
 or the Supreme Energy, only will try
 to discipline the mind. So let us
 have Vairagya or dispassion. It is
 a mental state. Without it we cannot
 have spiritual progress. That man
 who has Vairagya is the strongest
 man; not he who is simply carried
 away by a little colour, a little
 touch, or a little nervous titillation.
 He has inner spiritual strength born
 of dispassion. So let us all try to
 develop discrimination and dis-

passion along with spiritual dis-
 cipline, discipline of the mind, body
 and senses, and let us march toward
 the goal of Perfection, of Kaivalya,
 of Independence. That is the goal
 of life, the summum bonum of life.
 Man forgets his goal on account of
 the forces of attraction and repul-
 sion, because he has not strength-
 ened himself with discrimination.

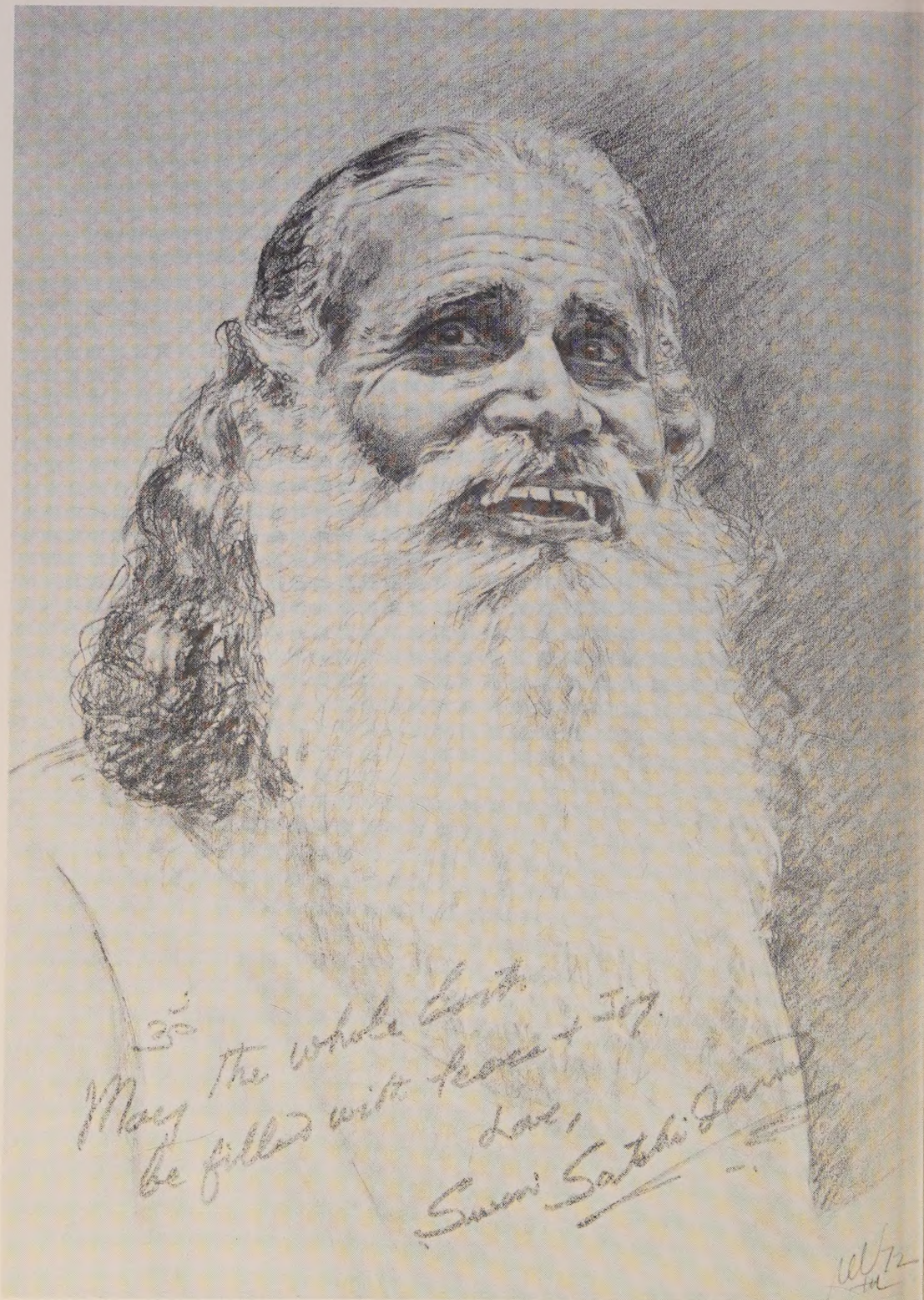
So let us gaze within, introspect
 within and rest in our own essential
 nature. He who has conviction in
 the existence of Para Brahman, he
 who has the conviction that he can
 find eternal peace in Brahman
 alone, will try to have spiritual
 discipline and supreme peace. I
 may remind you of the last word
 of the Upanishads, TAT TVAM ASI
 --Thou art That! Purpose of spir-
 itual practice is to be aware of
 and experience this in every
 moment of one's life.

*Dwell in your heart within. The all-merciful Lord resides
 in the chambers of your heart. He is closer to you than your
 very breath. You have forgotten Him, but He still cares for
 you. The troubles He sends are His blessings in disguise. He
 wants to mold your body and mind into fit instruments for His
 unhampered play. He sees to your needs far better than you
 yourself can.*

*Drop the unnecessary load that you are carrying on your
 shoulders on account of your egoism. Give up your self-
 created responsibilities and be at ease. Have perfect faith
 in Him. Do total unreserved surrender. Run to Him now. He
 is waiting with outstretched arms to embrace you. He will
 do everything for you -- believe me! Open your heart to Him
 quite freely like a child. All miseries will come to an end.
 Say to Him, with sincere divine feeling:*

"I am Thine, my Lord. All is Thine. Thy Will be done."

SWAMI SIVANANDA



These Robert Burchfield lithographs are available through the Integral Yoga Institute at \$2.50 each.



BASICS

The aim of Yoga is to be completely non-attached to worldly things, to be desireless so that one can possess peace. Such a fully balanced mind can be achieved through Bhakti Yoga, one of the strongest limbs of Integral Yoga. Bhakti Yoga is the path of love and devotion to God, Guru, or a divine incarnation. By constant loving remembrance of the Supreme, the individual transcends his or her limited personality. But one needs a lot of faith for this path. In the present day, this branch of Yoga is diminishing very much. And though you see, in the East, the Bhakti method -- prayers, devotions, rituals -- they have become rather mechanical. There is no heart behind them. They have become routine.

When the ritual is not properly understood, there is a danger in it. Sometimes people just go into a church or temple and repeat certain prayers without even thinking of the meaning. The mouth repeats but the mind passes over. The eyes go around to see all who are there. Even the bells may be rung, some incense burned. Well, what is the significance in that? What is the purpose? Particularly in the Eastern way of worship, each action must have its own import. Each adds a new dimension.

The practitioner of Bhakti is called a devotee. So the devotees offer some things -- fruits, coconuts, flowers. They break the coconut, burn the camphor, ring the bells, beat the drum while all sorts of celestial mus-

ic is being played; everything has a particular meaning. But you must understand it, otherwise it's just mechanical. If the devotee goes for worship, but the priest in charge of the temple is merely out to make money, then he won't take much care with the services and the temple becomes a business place. So, most of the temples have more or less lost the heart. The devotees go, but they do not know why. They fall down, they kneel. Why should they kneel and pray? Why can't they sit? What is the attitude behind it? Well, these things should be done by their own power. When you fall down, it is because you realize and accept your relative insignificance in the whole cosmic scheme of things; you know that everything that moves in you is the vital force, the Divine Force. Without that force, nothing can move. So, in the presence of the Divine Force, you feel that there is so much that is beyond your finiteness; to show that, you bend down. You say, "Oh, Lord, you are the life-giver and it is your energy that flows in me. In your presence I am very little. When I come to you I know that you know everything." It is something like the relationship between the sun and the moon. In the absence of the sun, the moon can reflect light. We can all appreciate it and say, "Oh, the moon gives us light." But in the presence of the sun, the moon can be seen in proper relation. In the same way, when the higher light comes, we realize our limitation. That is why we c

ate, because we understand that the source is there.

With that idea in mind, we take something as an offering when we go to a temple or place of worship. It is to show that everything is given, that nothing is ours. Many people think that they are helping the church by the offering. No, they are only helping the priests there, not the Lord. The priests are there, though, just to serve the Lord -- and it is the Lord that helps them through you -- so even the priests are not obligated by your offering.

Of course, in the present day, people say, "It is all a trick of the trade. There's an easy way for the priest to make a living." Even in the East they think, "When the Lord gives us everything, why should we take something to the Lord? If we don't take an offering, do you think the Lord will die of hunger?"

These doubts come from a misunderstanding of the meanings behind the rituals. We take things not to feed the Lord, but just to express our thanks. It is just to say, "All that I have belongs to you. You have given me much, and I should not forget it. I did not bring anything with me when you sent me into this world and I'll take nothing with me when I go out. Things were there before and they will be here after. So, just as a token, I brought some things here to say that I acknowledge that all these things are yours." The Supreme doesn't need them. You offer them just to express that you are not attached to them.

When we perform the rituals with the knowledge of their significance, we take the maximum benefit from them. In the name of devotion we should slowly lose our attachment, feeling that we are always connected with the higher will. In your offering you can

feel happy that you have a chance to express your relationship with God.

Gradually, if you start by seeing the Lord in the temple, you can expand your vision to see the same Lord in all beings. From that temple you see the entire world as a temple, and then you will start serving the entire world. A truly devoted person feels the entire world is full of his beloved, his Lord. He should see the Lord everywhere. Then with that attitude he can go and serve others. He should feel that he is serving the Lord by serving all people. Everybody is a walking temple and in all bodies the same Lord dwells. When the devotee serves somebody, he should feel that he is serving the Lord Himself. When he feeds somebody, he should feel that he is feeding the Lord.

There is a story of a devotee who appealed to the Lord, saying, "Daily you accept my offering but at least on one day would you please appear in an external form and accept my offerings in the presence of many other friends and devotees. Then you can come and be with us. Please give me that pleasure." Then the Lord said, "All right, if you are really that eager to have that joy, let it be so." Eagerly, the man responded, "Next Friday seems to be a nice day. I will prepare all the things you like to eat. Would you mind telling me what you like to eat?" --that is the real friendship, is it not?--The Lord thought and then replied, "I like all sweets, butter, milk and tea." Then he continued, "But prepare anything you wish." The man was ecstatic, so very, very happy. Friday, at twelve noon, a fine feast was planned. Everything was arranged. The man printed up gilt-edged invitations, sent them to all the devotees, telling them that the Lord would be the guest of honor, that he would be

coming to dine, and that he wished their presence. Well, naturally, who would miss such an opportunity? All who were invited postponed every one of their appointments and gathered at

the man's house on Friday. Several cooks were engaged to prepare all delicious things. The dining hall was festooned with flowers. Big-wigs from all over came to receive the

*I am without form, without limit,
Beyond space, beyond time,
I am in everything
Everything is in me.
I am the bliss of the universe.
Everywhere am I
I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.
I am That, I am That.*

Ram Tirtha



ord. All waited in front of the house, anxiously checking their watches. The time had come. Some watched the sky, others were sure he would arrive by hand. So, the eyes were darting here and there, to and fro. When noon passed, shadows of disappointment began to creep into the faces of the crowd. Everybody turned toward the host, and you can just imagine how very disappointed and saddened he was. He thought, "How could the Lord not keep the promise?" All were wondering what could have happened? Could there have been some accident? But even so, God is God and when he makes an appointment he should be there. Others thought, "Hmmm, how can God come and eat with us anyway? Our host must have imagined all this." Some suggested, "Come, let us go ahead and eat." -- after all, food had been prepared for hundreds. Finally, the devotee consented to start the dinner. When they entered the dining room, they saw a large black dog which had somehow crept in and was busily tasting the dishes one by one. Everyone was upset. The host seized a club and gave the dog a heavy thrashing. Angrily, he thought, "So, that is why the Lord didn't come. He saw that the food was being polluted by a dog." All the guests helped him to beat the dog and chase him away. Then no one felt like eating because they felt so polluted and, after all, the dog had probably polluted the food, so they all went home.

The host dragged himself into his prayer room in a very desolate condition. He sat down and prayed and finally, he got the presence of the Lord. When he felt this, he opened his eyes and saw the Lord there. But what a shock! He cried, "What happened to you, Lord? You have so many band-

ages here and there, so many plasters. Did you have an accident on your way over? It's just what I imagined." The Lord smiled at him and replied, "Well, my son, there was no accident. Who is there to hurt me except you?" "What," asked the devotee. "How could I hurt you? I was just waiting for you but you didn't come at all." The Lord answered, "When I have an appointment I never disappoint people. If I myself disappoint people, who on earth then can stick to their appointments? When I saw all your guests waiting outside, I didn't even want to waste a minute. I just went into the dining hall and began. Then you came along with a club and thrashed me." The man was stunned. "You came, started eating... I thrashed you? What is this?" Then the Lord asked him, "Think well, didn't you give someone a beating?" The man scratched his head. "Well, I did thrash a dog." "So," started the Lord, "who did you see in the dog? Didn't you see me?" Then the devotee understood his folly. He fell at the Lord's feet and wept. "Oh Lord, I made a mistake. I should have seen you in everything."

Well, this may be just an imaginary story but still, there is this idea behind it: when you want to offer something to the Lord, don't search for Him only in the temple. If you expand your vision, you will find Him everywhere. Treat everything as the Lord. Feel His presence everywhere.

That is the Bhakti Yogi's message. See the entire universe as the representation of the Divine. Then you will start serving all. Don't differentiate from form to form -- whether it be a God or a dog. The real service to humanity is a service to the Lord. Many people misunderstand that. Inside the temple they say, "Oh Lord, I am Thine; all is Thine. Thy Will be

done." But the minute they come out, they forget it. They erect a fence between the temple and the world. Well, there is no difference between a worldly life and a spiritual life. They are not two lives. Life is the same, wherever you go. According to your approach, a life becomes worldly or spiritual. Even inside the temple, you can have a worldly life without the proper attitude.

My master, Swami Sivananda used to say, "Let all your work become worship." So do not think that only certain work is worship and other work is not. Let all your work be in praise of the Supreme. Go round the temple of the universe. Then life becomes continuous worship. Then there is no worshipping time which is separate from all other times.

When all actions become worship, then you become inseparable from the Lord. When you give yourself to the higher will, you don't lose anything. Even though you need not expect to gain anything, the gain comes anyway. It is the same in the worldly life and the spiritual life: the more you give of your yourself, the more you receive. The more you start accepting the Lord's will and serving the Lord, the more the Lord gives himself to you. (But do it without expectation. Certainly you will get that whether you want it or not.)

The world is always the same in that when you gain something, you return something. Someway or other, you have to return, otherwise you will lose something later on. So instead of becoming a debtor, we should always remember to give in some way.

There was a South Indian saint. In one of his poems, he addresses the Lord: "Oh Lord, by my being devoted to you, I have offered myself complete-

ly to you, and you accepted me. That means I am a better businessman than you. Isn't that funny? By accepting you are not going to be benefitted in any way. You don't need my services. The entire nature is yours. What can I do for you? But still, when I offered myself, you accepted me. And I gained. Because when I offered myself to you, you offered yourself to me. I gained you 100%, and with you my peace knows no bounds. I am the real profiteer. I have gained so much. You don't even know how to do business."

So, give yourself completely. Don't be selfish. Always be ready to serve -- that is even the motto of the boy scouts: Be Prepared. Unfortunately that is all too often taken as Be Prepared To Snatch Something From Somebody. Some people don't miss even a single opportunity to exploit, to get something. It should be the other way -- give, give, give, give and give. Be ready to serve in all ways, even your thoughts. Give good ideas, good suggestions to the world. It costs you nothing. A smile -- is it going to cost you anything? No, but a bad face might cost you a lot. Try to think and speak well of all with whom you come in contact. You might be speaking ill of someone else: "Oh, he is bad in this way that way..." -- but because you are thinking of those bad ideas in the name of someone else, what will happen to your own mind? By entertaining these thoughts, it will get spoiled. Don't invite the bad thoughts in. Then you can really enjoy the Supreme Joy.

So, let us all learn to become real devotees of the Universal God, ready to give ourselves completely for the sake of the humanity. That is the real Bhakti Yoga. Let the Divine Force give that idea always and make us His Bhaktas.

Adapted from a talk by Swami Satchidananda

Seeing God

St. Francis: "What have you got in the bundle?"

Father Silvester: "A change of clothes, my good sandals and other things I'm particularly attached to."

Francis laughed. "There was once an ascetic," he said, "who had been struggling for years and years to see God, but without success. Something always loomed up before him and prevented him. The unfortunate man wept, shouted, implored - in vain! He just could not understand what it was that kept him from seeing God. One morning, however, he leapt out of bed, overjoyed. He had found it! It was a small, highly decorated pitcher which was the sole object he had retained from among all his possessions, so dearly did he love it. Now he seized it and with one blow smashed it into a 1000 pieces. Then, lifting his eyes, he saw God for the first time."



Father Silvester, if you wish to see God, throw away your bundle."

Observing the priest hesitate, he took him tenderly by the hand and said, "Come with me. We shall walk along the road and you, out of love for Christ, will give your bundle to the first poor man we meet. People do not get into Heaven with bundles, Father Silvester!"

"Can't I keep my sandals, just my sandals?" asked the priest, still balking.

"You have to be barefooted to enter Paradise," said Francis. "Stop trying to bargain, my brother, and come!"

Thus as the wolf snatches up the lamb in its teeth, Francis snatched up Father Silvester in order to toss him into heaven.

(taken from "Saint Francis" by Nikos Kazantzakis)

Staying TOGETHER

Thank you, Swamiji, and all of you for inviting me. It's a great joy to be with you. Just to see all these happy faces and shiny eyes, on this beautiful morning, is a great joy. To come, after you have been here for ten days, and then to say something...that's like rain on the ocean. Steven picked me up early this morning, and on the way told me about the way things have been going here, and I asked him what he thought might be questions in your minds, so that I can address myself more concretely to what you want to hear. He came up with much the same questions that always arise at the end of a retreat. It's basically: where do we go from here? We don't want to go anywhere. This is such a wonderful place, why do we have to leave? We have been together now for ten days, and it seems like an eternity, and now, why do we have to part? And what will we do then, when we are all alone out there? It's kind of a re-entry panic after you have been out in space for ten days. What's going to happen when we get back into the atmosphere of our daily lives? Well, the point is, stay together, stay together. If you have really come together, in this full sense of the word, which implies not just together with others who speak your language and with whom you feel comfortable, but together with yourself for once,

The article below is taken from a talk given by Brother David on the closing day of our 10-day Yoga Retreat in Monticello this past June.

which is so rare - really together with yourself, and therefore, together with God, together with that Ground of our Being from which we are so easily unrooted and alienated - if you've really come together, during these ten days, then stay together. So the question is not so much what are we supposed to do when we are no longer together, but the question is, really, how are we going to stay together?

When you are really together with yourself, you are together with yourself because you accept yourself. The key word here is self-acceptance. So to the extent that you would be able to retain this self-acceptance, you'll be able to stay together with yourself. And you have been together with one another here and enjoyed that and rejoiced in it - as one can clearly see just by the vibrations that one gets when one comes into the place - through selflessness, through selfless service. Selflessness goes very well together with self-acceptance. Somehow you first have to accept yourself and then you become selfless, but you can go the other way around - just serve in selflessness, and as you serve, you will begin to be able to accept yourself. The two go hand in hand. And there's just one more thing left, and that's really the most important one, and that's self-forgetful-

ess. Not to be preoccupied with accepting yourself, not being preoccupied even with selfless service. Preoccupied in the sense that you think about it, that you constantly have to make an effort toward it. Self-forgetfulness is to go beyond all these efforts to the point where you make the greatest effort, which is to make no effort at all. Then you are no longer preoccupied, "Oh, I must accept myself," "... "Oh, I must serve selflessly." Instead you must forget yourself, and that puts you together with God, because unless you forget yourself, how can you be together with everything - with the ground of everything - with God?

And now, just recalling your own experience and reminding you of what you yourself know, I'd like to remind you that this togetherness which is really what we're looking for, which is what makes us so happy, is perfectly compatible with being alone, and in fact implies a greater aloneness than our normal way of living, our more superficial way of living. When we are truly together, we are truly alone.

Now, to a certain extent, we experience this as loneliness, but that's not what it's meant to be. To the extent that we experience our aloneness as loneliness, it isn't yet fully purified. We may have to go through periods of loneliness, just as we may have to go through periods of childhood diseases. If you haven't had them, you may be not as well off in later life, or maybe more in danger and not very strong. And so loneliness is not good in itself, but it may be very helpful to you. Still, it is something to get through, something to be purified. So when you really are together, you're even more alone than in your loneliness, but not in a bad sense. You are solitary.

There's a great difference between

being solitary and being lonely. Loneliness is an aloneness that is cut off from others, and you experience painfully how you are cut off from others. Solitude is an even greater and deeper aloneness, but an aloneness that unites you with all others, an aloneness that is supported by others, that is perfectly compatible with togetherness. And therefore, if we focus on the aloneness in togetherness, we must say that self-acceptance implies accepting our aloneness, accepting it and so redeeming it. Loneliness is overcome by this acceptance of our aloneness. Aloneness in togetherness with others means redeeming the loneliness of others, and we do that by giving them all the support they need in togetherness. But, the other side of it, the other half of this is that we leave them alone. If we think we are supporting others by togetherness, and yet we don't know when to leave them alone, we are not really supporting them at all - we are infringing on their aloneness. If we just leave them alone, and don't sufficiently pay attention to the need for supporting others, then we just plainly leave them in the lurch, and leave them lonely, and fail very much. So, the two have to come together. You have to develop a very fine sensitivity as to when to leave others alone, and leave them really alone by supporting them in their aloneness.

It is in this sense that we really have to become the mothers of our friends, we have to become the mothers of everybody. We have to enter into the motherliness of God. And of course, in our Western tradition, where we speak so often and so insistently about God as our Father, we overlook the fact that God is every bit as much our Mother. We are a little warped in this way, and have great difficulty with this. But it's very important to think of this "Mother-

liness" that we want to have toward one another. A mother that doesn't support her children isn't a mother. That's the whole idea of motherhood. Even physiologically, a fertilized egg is on the way out, to be discarded by the body, until the womb takes it on. We say it implants itself in the womb. But that's not a very good expression. The womb takes it on. This is a very different thing. By itself,



it can't implant itself in the womb if the body's endocrine system doesn't allow this to happen. The body must take it on. So from the very first moment, life is taken on. If we had not been taken on and supported, we would never have come to birth, any one of us here. So the mother takes on and supports that life. But the mother gives birth, and unless we give birth to one another, we don't become mothers either; we kill life. And every mother knows, I'm sure, how difficult it is to give birth over and over again. Some mothers think it is enough if they give birth to the child once, and then they smother it smother-love, rather than mother-love. Children know what that feels like. How difficult it must be for a mother to give birth over and over again. It's much more difficult to give birth to a teenager than to a tiny baby. And yet, this is absolutely necessary - to con-



stantly let go, let alone. It is in this sense that we must be mothers toward one another. Only then will we really be able to enter into that Aloneness, which is Aloneness with a capital A, which merely spells in a way, All-Oneness, Aloneness, Alone, All One.

You're all one with yourself. You're one with all others, because you know how to support them and let them be, and you are one with all, with the universe, with what goes beyond the universe. You are united with God, you're truly together in that sense too, because you're not clinging to anything, and because you are not refusing your relatedness to anything. You're supporting and you're letting be. And that takes tremendous courage. That's very difficult, to be alone and together in this sense. And you may have noticed that the two spiritual paths, the basic spiritual paths, are also closely con-

governed with this aloneness, and this togetherness. It is either the path of the householder, in which togetherness is clearly emphasized, or it is the path of the sannyasi, the monk, in which the aloneness is clearly emphasized. But if we know from our own experience that togetherness and aloneness are really inseparable from one another, we also then see that these two paths are really complementary, and are really leading to the same goal. It isn't as if one was a kind of privileged path, and you try to do that but if it doesn't work out, then, well, do the best you can and choose the other one. Or, as if the other one, the path of togetherness, were really the normal path, but if you happen to be some sort of freak or misfit, well then, make the best of it and choose the path of aloneness. It's neither the one nor the other; both paths lead, and are designed to lead, to that fullness of life in which we are together. And in the married life, it isn't as the overtones of advertising would have us believe - that the ideal marriage is a pairing of two halves, with each one just a half of , , , , the marriage is a pairing of two halves, with each one just half a creature, and if they fit together nicely, well then you get the ideal couple. But the ideal marriage is a long process in which each one helps the other to become whole. You see? And in this respect, it has the same goal exactly as the monastic life, namely to make the person whole. And the question is only, "Which is my path?"

It's not that one is better or that one is higher or anything of the sort, but we have to start where we are. That's our trouble in spiritual life, that we always want to start where we are not. But there is no other place to start but where we are. So we ask ourselves,

"What is my path?" And it may take a long time until we clearly see which of the two paths will be ours. But once we see it clearly, then we can commit ourselves. And we can commit ourselves, by one or the other path, to one and the same goal - and that is to become a whole person, to help one another either in the community of single people who live singly for the sake of God, or in the very close togetherness of married life and a family - again to support one another, so that each one can become a whole. And it is easier in monastic life to overlook the need to support one another, and loneliness creeps in very easily. It is a kind of professional hazard. And it is easier in married life to overlook the need for solitude and to smother one another, to make one another smaller, to deprive one another of wholeness. So as long as we keep our eyes on the professional hazards and keep our eyes on the goal, we will have a much clearer idea that we are going, on both paths, to the same goal. Monastic life is a way of going to true togetherness with yourself, and with all other human beings, with God, by the path of aloneness. Married life is a way of going to the same goal by the path of togetherness.

Now all this sounds nice, but how are you going to do it when you get back to the city? How are you going to stay together when the temptation to be lonely is so great, when the support by others is suddenly withdrawn. I think that this is where, among other things, the mantra comes in. I speak primarily from the experience of the Jesus prayer, which is a Christian mantra. I think that more people who have discovered the spiritual life through the Hindu tradition have revealed an understanding of the Jesus prayer than people who have come out

of the Biblical tradition. It is a very old form of prayer nevertheless. It's probably one of the oldest forms of Christian prayer, going back at least as far as the third or fourth century. It is simply a repetition of the name of Jesus in a prayerful way, very much like a mantra. I think that the emphasis is slightly different, in that there's not much emphasis on the sound and the vibrations that you set up; it's a little more intellectual because the Biblical tradition is a little more intellectual than the Hindu tradition, for better or for worse. But in both cases it isn't primarily an intellectual thing, or an emotional thing; it is a matter of the heart, and that is why the Jesus prayer is also called the Prayer of the Heart. You can't recite the Jesus prayer with your head. The whole idea is that you bring the mind down into the heart, or as deep as you can. And your heart is that center of your person

where you are all one, where you are together. See, if you want to make a statement about some action that you did with your whole person, you say "I made this decision from my heart of hearts." Or if you have a conviction that is really rooted where you are really together, you say, "In my heart of hearts I am convinced of this." So your heart is a symbol, is an expression of that togetherness. The mantra is a prayer of the heart, and the Jesus prayer is a prayer of the heart. And every time you recite your mantra, every time you recite the Jesus prayer you enter again into that heart, into that center in which you are together with yourself, with all others, with God. To come back again and again to this heart - that's why we recite the mantra that's why every second, with every breath, we pull ourselves together so that we can go out from there and see. Now, in our monastery, we have a



Thy infinite gifts come to me only on these very small hands of mine. Ages pass, and still thou pourest, and still there is room to fill.

Tagore

tradition; it's a particular expression of a broader tradition, and it's closely connected with this prayer of the heart. It's a very practical way of living. I thought I'd share this with you. We call it the "little steps", because all these high-sounding things have to be translated into little steps, and these steps are just three, basically. You can break each one of them down into many others, but basically there are just three. They help us, and they might be helpful to you now, when you go back. The first step is not a step at all, but it is to stop before you take a step; this is our biggest problem, that in our enthusiasm or in our downheartedness, or in our forgetfulness - whatever it is - we rush into the next thing, instead of taking a step. You can't take a step unless you first stop, and gather yourself together. So the first thing is, stop! In your reciting of the mantra, the first benefit you derive from it is, that every time you recite it you stop - not in a static sense, but in this very dynamic sense in which stopping is part of moving, like setting your foot down is part of walking.

The first thing is that you stop, and the second thing is that you look. It's very much like crossing a street. You stop, look, go. First you stop; then you look, and looking is a very inadequate term here because what it means is total openness. It's not just a looking, it's a listening, it's an openness of all our senses, but goes beyond the senses; it's an opening of the heart. We really open ourselves, we let the light fall on everything that is in the present moment, and then we survey the whole thing. And this may sound like a very clumsy process, because it has to include our whole past, and all our hopes and aspirations for the future. They all have to come together in this present moment. But of course

all this is present in a very general way, unless we're dealing with a major decision in our life, where we have to analyze and take days perhaps to work it out. But normally this looking should take no more than a fraction of a second.

And then the third thing. Now that you look, you may see the next little step ahead of you, just enough to see where to step. And then you go. But you really go, and that is very important, and something that we also overlook very often. Most of the time when something goes wrong - and that's the time when we stop and check, when we should have stopped much earlier - the first thing that we discover is that we didn't stop soon enough. Or we did stop, but we didn't really look. Just those little steps. It's so easy to deceive ourselves in this. We may stop and look. We may even go to people for advice in important matters - but we make sure that they have their blind spot in exactly the same place as ours. Or we look and we know that there is something over there, and we make sure we don't look too closely at that thing because that's something that gives us trouble. And so it's the one thing that eventually causes things to go wrong. So looking means real looking - at everything - and then go.

And how often we fail with that going. Either we don't go at all - we figure we have done all that is necessary if we stop and look. Then we sit. Or we do go across but we go so sluggishly that by the time we come to the middle of the street, the light has changed. The cars are zooming by before we ever get anywhere, because we didn't go really. So this "go" part is just as important as the stopping and the looking and this "go" part is also in your mantra. Your mantra is something that sends you. And you will never fully understand the word until you do what it sends you

to do. The understanding comes with the doing, not with the sitting and mulling it around in your head. The mantra can never be understood in your head, nor the Jesus prayer for that matter. It is a word that cannot be understood by translating it into any other words or language. This word will only be understood if we go and do what it sends us to do.

What is really the answer, the second half of the answer to the question with which we started out. The question was, where do we go from here? Now we have been together and the answer was,

stay together! But the other half of the answer is, go! And the two are not incompatible. The difficulty is that if you really go where the word sends you that "word" which these ten days here were - then you will go in such a way that you will stay, will never lose that togetherness. That's the way to go, and if you really stay in that togetherness then you will go, you will go beyond yourself, constantly beyond yourself, by self-forgetfulness, by self-acceptance, by selflessness and service. Those were the thoughts I thought I'd like to share with you.

I Think I Can Hear You... by CAROLE KING

What must I do
How can I serve you
Is it true what I do is the way to be near you
I'm listening
Sometimes I can't hear you

Looking around fills me with wonder
At the way you can keep this old world running smoothly
Thinking of you always seems to soothe me

I know you're probably not a man or a woman
or a time or a season
But I'm here, and life's dear
And I guess that's a good enough reason to say

Just let me do
What you put me here to do
Let me be what you want me to be
And I hope it'll cheer you
I'm listening, and I think I can hear you

Even when I thought I didn't believe
You believed in me,
And everyone is a part of you,
And anyone can know you
All they've got to do is be

I'm listening, and I think I can hear you.

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TEN DAYS THAT CHANGED A LIFE



Two years ago I attended Swami Satchidananda's retreat at Annhurst, Mass. At that time there had been about 250 visitors and perhaps 50 sisters from the college. The group had come mostly from the north-eastern parts of the country.

Next to the more than 500 people who came to Swamiji's Retreat this past June at St. Joseph's Sanitarium, Monticello, N. Y., the Annhurst group appears like a small band of pioneers - first wave refugees hurled to the borders of death or transfiguration by urban americana.

This year they came from every-

where. The parking field read like a map: Canada, California, Texas, Virginia, and all places in between. They came from the woods, the towns, the campuses and the cities, sixteen year olds to seventy, but mostly the young. It felt like a youth movement now sprung from a vast seeded soil more than the reverberations of early seekers in a new land.

For nine of the ten days, we lived amidst each other in silence, each one spun out into his own universe, set there to writhe with the source of his writhings and/or to shine from his own light. Instead

of being a word memory, we experienced each other as the vibration of a fellow universe passing, becoming aware of what it means to transmit through that distance. Here, silence was an energizer, not a power failure.

We came to learn the process of retreat as a motion of regeneration



-- the art of the pause that relaxes the incessantly fast-forward action line back into a circle.

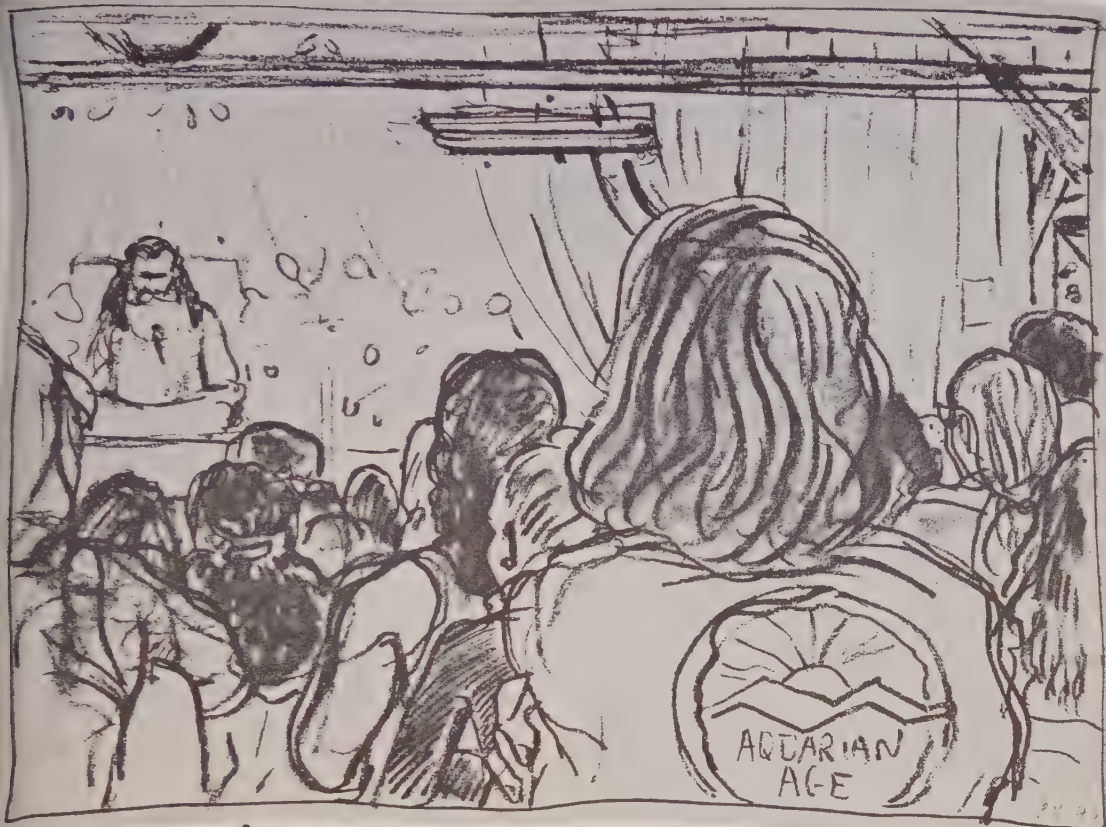
From within the energy structure of a circle one perceives in and receives from all directions and understands that his contact with anything and everything is constantly radiating from him. Once "retreat" is relieved of its labels of being the act of the sick, the selfish, the weak, the losing, the aloof, the arrogant or the indulgent, it can be discerned as a mutually beneficial human right toward

the advancement of the knowledge of how and when to move in what direction. And for those who grew up with the social order that forgot to include "stop-systems" as part of its hygiene morality (except as symbols for interruption, fatigue, or failure) retreat is the process of learning to rearrange all the chemistry that has been screwed on to them in the fashion of good vs. bad, success vs. failure, win or lose, do or die, go get 'em, the faster the further the bigger the better beat or be beaten eat or be eaten don't stop till you drop.

How does one create a measure for success? (when all around you they are doing it for you?) Ambition come true? (you looking over the shoulder at you, measuring each event against some old still-shot? Applause from the folks? (they're looking at you?) In both instances "you" becomes the target. The eyes, real or imaginary living or dead, are upon you. In the mass-media-world, "you" has become the big plural, smeared before a word backdrop of a million case histories to measure your image by -- never mind the discomfort of living as a re-run.

But comfort and ease are in disfavor. As a reward at the end of a gruel they're O.K., but as a continual framework within which to dwell, they are suspect. We have fallen so far from letting ease be a measure of progress that we don't even know we don't know how to do it if we wanted to.

"Lights -- camera -- action!" Grab onto a past vision by which you can zap the present into the future -- bulldoze through and make your dreams come true -- (orchestrating all to the strain) ... and if things don't happen as you think



they should, then something is to blame.

If your dreams don't come true, you fail. The measure of reality has become our dreams.

Yoga teaches us how to douse the spots before our eyes so we can see. Only when we begin to see that (how) things are (as they should be) can



Sant Keshavadas

we begin to see how they got that way.

Yoga teaches us not to confuse the dream world with reality. Reality is the continual flow of energy into matter into energy. Each of us is an inherent energy receiving manifestations of other energies in the form of appearances and events, absorbing them, and emitting them. We are (in) the middle of a great balancing act.

Yoga is the practice of operations and maintenance in equilibrium of our particular and unrepeatable energy unit.

Toward the joy of sensing motion

on the plane where things move inevitably and harmoniously, we renounce ever defining ourselves by the good or bad labels constantly pasted upon us by the players of an old social game called "Freeze."

Let the grace of our motion our barometer be; the student is in a new land.

Wake up chants were at 5:00 a.m.

5:30-6:30; Raja Yoga - Meditation

... the sessions were divided between two houses. Some people meditated outside the houses, on the grass or by the lake.

6:45-8:00; Hatha Yoga - Body Postures and Breath Control.

... Hatha Yoga is the discipline of assuming difficult positions without strain; one breathes into them. As with every activity, the exercises begin and end with chanting. At the end one feels, not sweaty and exhausted, but calm and weightless.

The classes were divided into Beginners I and II, Intermediate and Advanced. It was evident that many people all over the country had been working at it.

8:00-8:45; Morning Beverage: juice, Pero, milk, herb tea.

9:00-10:00; Jnana Yoga; Each day a different guest speaker gave us songs to sing, stories, philosophy, and knowledge.

The first was Sant Keshavadas, an Indian. His chanting and his speaking were as one instrument, of deep and penetrating sound.

For several days we listened to Swami Nirmalananda, a large young American who heads an order in the Midwest. It seemed as though the American hell that drove him to India had formed the foundation of his reason but he was very funny. So he gave us

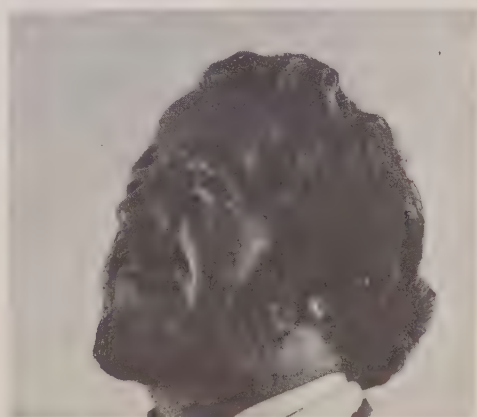
fire and brimstone in the form of good jokes, and shook everybody up. One story he told us: Sanskrit is sound imagery (as Chinese is sight imagery). Once at a religious festival in India, there were two shrines; one for Sanskrit prayers and one for their English translations. Each shrine was decorated

language is psychological, his sound goes from the shout to the whisper-for-effectiveness. He is a cozy rotund man who preaches happiness through compromise and earthy values. "We must sanctify our joys, not renounce them."

...and Rabbi Shlomo Carlebach, who hails from pungent and senti-



Rabbi Shlomo Carlebach



Rabbi Joseph Gelberman



Swami Nirmalananda

with foliage. At the end of two weeks, the leaves around the English shrine had withered; the leaves around the Sanskrit shrine were the same as they were at the beginning.

Two rabbis: Rabbi Gelberman, a Hassid from New York City. His

mental European Jewry. Every time he told a story he wrung my heart into tears. That wasn't even his specialty. He sang and played the guitar so that the whole company of 500 was bounding the floor to the rafters. He spoke of speaking, 'there are words uttered to tell you what I think because otherwise you wouldn't know. And then there are holy words...' "

Saturday, was Baba Ram Das, always a professional entertainer... He told us of his latest trips through redemption land. Being a celebrity was causing him to lie a lot, so he fled from his followers and went to India. He took a cabin in the mountains for a period of quiet meditation, and to it, his guru sent him twenty Americans. When he returned to America, he rented a cabin in a bird

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Q Swamiji, American society needs restructuring, starting from the top. What tactics do you recommend to bring this about?



the MASTER'S VOICE

A What do you mean, "starting from the top"? Where are you? ... you are on the bottom? O.K. Why then don't you start from the bottom, for where you are is within your control.

If a situation is in turmoil, and if you want to alleviate it in some way, you should equip yourself first with a peaceful mind and raise above the turmoil within yourself. The best help is to find that peaceful state within by following any path that is suitable to you -- prayer, meditation, or self-inquiry. Then you can more easily deal with the issues. But if you go out "to help" without having first found that peace within, then you are just adding more disquiet to that disquieting situation. Even to understand the situation, to find ways to be of service, you'll need a peaceful

mind just to think about it. A peaceful mind will always find a means. A peaceful mind is open, clear, receptive.

You are thinking of restructuring the government. Personally, I feel that if I can, I will do it. If I cannot immediately be effective in this area, then let me reform myself. Wherever there is an opportunity, let me be of assistance. But I can only advise, I cannot impose. When the question of forcing comes in, then I am in trouble -- if my motive is sincere, and not selfish, then it is ultimately a question of love.

Society is broken down into different categories. People are on different levels. Only with love do all these distinctions become superficial. Sincere love has no limitations. It can penetrate into anything anywhere. Even wild animals can be approached through love.

When you understand something, you can live according to your understanding. If another man cannot understand, you cannot force comprehension on him. People are on different levels. When a baby is crawling, you cannot become angry and say, "See here. I am walking. Why can't you?" The child has to grow up. In the same way, there are different levels of development in the mind. A person will understand and accept only as much as he is able. You must let him grow. Wherever there is an opportunity, you can put in some words. If he is ready to grasp, he will grasp. Otherwise, know that he is not yet ready. I never expect my listeners to understand me right away and then tomorrow become saints. Of course not. The point is that each will understand something in his own way. Let him work with that.

Advice is like rainwater. Wherever it falls, it falls. Whoever catches it, catches it. Nature doesn't make demands; the sun, for instance, doesn't say, "Come on and pull up the shade. I have to bring the daylight into your house." No. If you want it, that's fine; the light will come in. If you don't want it, that's fine; the light will stay out. Nature's ways are like that.

Suppose you go to a man who says, "Hey--I don't want your advice. Get away!" Perhaps the next day he will come to you: "It seems that I need your advice. Would you give it to me?" And you should give it again. If you refuse, if you mock, then your motives have not been sincere, and it was all for your ego.

Any false issue of self-pride has no place at all. If tomorrow you change your mind and raise the shade, will you ask the sun if he is ashamed to come in? The sun is completely unconcerned about whether you invited him or not. When the window is finally open, the light will come in. That is its nature.

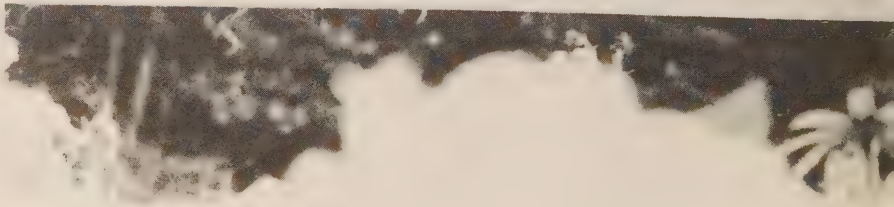
Offer assistance. Offer guidance. If the man spits in your face, accept that. If he cannot understand, that in no way diminishes you. And if the next minute he wants it, give it. If you cannot accept or give, then your help was never for him in the first place. It was only fuel for your ego.

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*"Our real journey in life is interior:
it is a matter of growth, deepening, and
of ever greater surrender to the
creative action of love and grace
in our heart..."*

Emerton





Q

Sometimes when I sit to meditate, my mind will suddenly start to wander; sometimes, very undesirable thoughts will come up from God-only-knows what dark corners. When they occur, my mind is taken away from the Mantra. Is there anything I could do to calm the mind?

A

Well, there are a few approaches. One is just to ignore it and then get more intensely involved in the meditation. That is where I say you should repeat the Mantra a little louder and with more speed, so that the mind will be more fully absorbed. Don't try to suppress the thoughts, just ignore them. If you can't do that, if they bother you too much, temporarily stop the meditation, take the thoughts themselves, and analyze them. "Why should you come? Why do you bother me?" Analyze them and dispose of them.

Here's an example. Suppose you are working or talking to some friends. An undesirable person comes in. You notice him coming in, but you just ignore him; you continue your work or your conversation. After awhile, he will get tired of waiting -- "All right. I will try another time." -- he will leave, is it not so? But if he still persists in interrupting you after a long time, then you may say, "All right. What can I do for you, sir?" Answer him objectively, dispose of him, but never try to force him away. Too many people shout, "Who are you? Get out!"... They try to suppress the ideas, but that only creates tension which will sooner or later explode. Either ignore them, or analyze them.

Still another way is to allow the mind to wander where it wishes. Try to identify with God whatever objects or persons the mind thinks of, whatever it desires. For example, if the mind dwells on someone, identify him or her with God. Let the thought fully penetrate your mind, so that there will be no other thought to disturb you. In that way, your mind will always be moving in peace. Where can the mind wander when the whole world is an expression of God? If we keep the mind always involved in this thought, other desires cannot bother us too much. There is no question of "other" desires at all, because everything is seen in unity with God, the source of everything. The mind can just rest in that.

All disturbances are actually tests, no doubt. The mind itself puts obstacles in the way, a lot of temptations, a lot of surprising thoughts. That is the Maya's trick. Meditation becomes a kind of obstacle course. Sometimes you dive underneath, sometimes you jump over, sometimes you swim right through; but never avoid by suppression.

Q

I should like to better understand why, with such a merciful God, so much of this humanity is in misery. How do you know God is merciful?

A

The only way to understand why, is to find out where God is; then ask Him the question, because He is the mischievous man. What is the use of asking me? If you are really interested, find out where He is, get the answer, and tell it to me also. Until then I will say to Him, "My understanding is very little. You seem to know everything, so You are doing. Who am I to question You? All I know is that within me, as a consciousness, You are guiding me just to do whatever at the right time. So You are guiding me. I am doing this. That's enough. To question You further is like trying to measure the ocean with a yardstick. All the great men who have ever realized You, say that whatever You do seems to be for the good, ultimately. The world has not collapsed, after all."

If you think in terms of the whole universe, then we certainly do seem like children. A child will run around, getting into all kinds of trouble. Soon he may fall and receive a bad wound which requires stitches. The child is in tremendous pain, and the parents call the doctor. Because it is a home operation, the parents themselves hold the baby's leg down while the doctor inserts his needles. The child looks at this. "You devils. What are you doing? My own father and mother holding me tight like this while this demon cuts me." He screams and shouts and yells, but they bear up with that. Finally, it's over. The pain subsides, the child sleeps and is happy. Years pass, and he is a young man. One day he asks, "What is this big scar here? How did it happen? I don't remember anything...." The mother tells him, "It is that scar which saved your life. I still remember how much you screamed at us. But if not for that scar, you'd have bled to death long ago." "Oh, Mother, I'm sorry. I was a child. I didn't understand what was happening. If I'd known it was for my good, would I have done that? Now I understand."

It is something like that. We are so little really, and our understanding is so small. We try to fathom what God is doing, and we apply our reason to this task. It is impossible. For a long time, I had a saying on my stationery: "It 's all Your name. It's all Your form. It's all Your deed. And it's all for good." Since childhood I believed that, and I don't think I ever regretted having that belief. It is that which keeps me sane always, keeps me peaceful. You might call it escapism, or blind faith. All I know is that I retain a harmony with life. What else do you want?

sanctuary where no one knew him. Then began his struggle between meditation and the great natural force of TV. He wound up spending 8 days watching television, eating spaghetti, drinking beer and saying to himself, "Will I tell them about this one?" After that he resumed his lecture tours: Rising, having coffee and a



bagel, going to the airport, flying, landing, being met, press conference, afternoon rest, evening lecture, back to the hotel, peanut butter-jelly sandwich, sleep, up, airport, new town, etc. "Do not serve; become the server"... "Karma is dying into service, doing your service in the middle of the fire"... "that when you have but just fallen from the tree, you remember to say 'Thank you.'"

On Sunday, Brother David. He was the only one who did not sing. Brother David is a Benedictine monk and a Zen scholar. He is thin and precise. There is no excess in his appearance, his thought, or his speech. He distills every question into luminous logic. He spoke about how we go from here, the brink of leaving. He spoke about "redeeming the loneliness of others by leaving them alone." Concerning the two states of existence

that had been talked about during the week -- the householder and the monk -- he said: "Each has its professional hazards; monkhood, aloofness; and the householder, smothering togetherness. He was asked many questions about the Bible and Christianity.

"The Bible is the outgrowth of the stories and rituals used by the early Christian community right after Christ died for the celebration of him in their midst, when they gathered to break bread together... and written much later.

10:00-Noon; Karma Yoga.... transcribing the speeches, fixing the buildings, caring for the forest, writing and illustrating children's books, preparing the meals, doing laundry....

Noon-12:30; Preparation for lunch. people swam, read, meditated, did Hatha Yoga on the grass....

12:30; we entered the dining halls. There were two: one for cooked food and one for raw. As far as the eye could see was a floor stripped with clean white shelf paper, dotted with flowers and beautiful food. Here too, facing the first solid meal in 24 hours, we sang to it for about 10 minutes. In the sattvic diet (spice and stimulant-free vegetarian) fruit and vegetables do not belong together at the same meal. Therefore the days alternated between fresh fruit and vegetable salads (where I was), always with dressings, yogurt, seeds, nuts, dried fruit and a different bread that had been baked in the camp kitchen.

1:30-3:00; Rest Period... one diet lecture and a series of massage lectures. The massage series began with the feet; we were told that they and the hands contain the nerve endings of the entire body. To massage the feet is to massage the entire body.

3:00-4:00: Morning Speakers, cont.

4:00-6:00; Hatha or Pranayama

(breathing) Yoga.

6:30-7:30; Evening Beverage and Fruits.

7:30-10:00; Evening Satsang...

Swamiji Satchidananda spoke, and answered written questions. He spoke the way a father might speak to his children at evening time. The first night he welcomed us with a warning on the forthcoming restrictions. "A retreat is a place to be treated, not to have treats." (Swamiji likes puns.) "This is going to be a concentration camp... or, in a more Yogic word, a meditation camp. Nobody will force your minds to concentrate; you yourselves will have to come forward to practice this."

...in silence, he advised us to smile, "not at anyone, but as a rose smiles".... "to measure your distance from God, list all the things you you call 'mine' "....

"Dear Lord,

You are feeding me; I am fed.

You want me to sleep; I am sleepy.

You want me sorrowful; I am sad.

I know it, and I am ready."

At Annhurst, four men had presided together over each morning and each evening session (Brother David, Rabbi Gelberman, a Catholic priest (George Maloney, S. J.), and Swamiji, counterpointing the concept of God and the path to enlightenment. Here, we received the messages in one sequence at a time. In both instances, the message was the same: There is one truth; the ways to it are many.

Except for the few questions that were answered, we were given the messages one-way. Challenge, counter-expression or debate was not a part of

the path. We had volunteered to receive. It was our task to respect that. And to respect the lesson given to us: of absorbing both what we agreed with and what we didn't, and filtering (it) through (it).

Saturday evening; The Show... one expected the usual mediocre camp talent show. It was, however, the most extra-ordinary show I have ever seen. Much of the entertainment was original and most of it was professional, but all of it was imbued with the sound of giving. I had never heard that sound from a stage show, nor felt such vibrations from a group of entertainers. The point of departure was not ego. The sounds were being carried through these people, from somewhere else to somewhere else, and they were all beautiful to listen to. Perhaps this is the most difficult moment to describe, because it was a familiar format in an unfamiliar light. It went on until 1:00 a.m., and was received in the same spirit of joy in which it was given.

And Sunday -- Speaking... and the rush of feelings into embraces. Ravi is a man of ease, a relaxed follower of Satchidananda. He once gave us an impromptu speech about his faith in the ideas of "Be Here Now" as compared to sliding out of here to live in the world of Mantra-making. He said that the embracing that comes at the end of a retreat is the releasing of the tension of silence. It is, in the process of manifesting the high, not a heightening of the high but a lowering of it. "You never see the Swami let out an exhaust of feelings, do you? No. He holds... but he knows what different people need."

...and so we learn, little by little, the order of the places within us, and which to visit when.

Phyllis Yampolsky

In the High Sierras



You know life in the city
gets so unreal
Your senses have fences,
they don't have the room to feel
I'm gonna pack my bags
and don my hiking boots
Gonna head for the high country
Get back to the roots..."

(from the song Ediza
by Stephen Fiske)

The two young men sat high on a craggy mountain top, surrounded by the magnificent Sierra vista of sky and earth. To the east, they could see Big and Little McGee Lakes shimmering in their basins more than 2000 feet below. They watched intently as the main body of their hiking party cautiously picked **its way** up the steep snow field on the way over 12,000 foot Big McGee Pass. All were participating in the First Annual High Sierra Backpacking Retreat -- a combination Integral Yoga Retreat and backpacking

trip into the primitive area of the Sierra Nevada Mountains, July 21-29. The two men had gotten an early start that morning, and had gone on ahead of the rest to locate a suitable camping site on the west side of the Pass in Upper Fish Creek Basin. They had scrambled up to their mountain top, a few hundred feet above the Pass, to take in the full panorama. As they looked down into the lush green meadows of the Basin, they knew they were in trouble. It was too wet. Perfect mosquito country.

The heavy winter had left the upper meadows a veritable breeding bed for mosquitos; it was soon obvious to the weary hikers that they would have to return over the Pass to Big McGee Lake, where the mosquitos were less of a problem. Thus it was that fifteen Retreatants and five staff members met the realities of the high country experience -- strenuous physical activity plus the challenge of improvising in the face of unexpected circumstances.

The challenge was met with high spirits; the next day the group retreated over the Pass and settled in at Big McGee Lake. All in all, the first three days had covered 21 rugged miles, and had given the group a thorough high country initiation. As the regular Retreat schedule became es-



tablished, the advantages of our situation became apparent: the wilderness provided a perfect environment for the development of one's inner nature in complete integration with outside activity. All were encouraged to regard the hiking as a walking meditation, by co-ordinating the rhythms of the breath and the footsteps, and by mentally repeating a mantra or chant. Silence was maintained as much as possible. Meditation, Hatha Yoga, breathing exercises, cassette recording of Swamiji, kriyas, chanting, spiritual discussion and Karma Yoga provided the Sadhana (spiritual practices) program. Karma Yoga consisted of collecting and chopping wood, carrying

water, cooking over the open fire, washing pots, sewing torn clothes, and cleaning up all campsites in the area. Free time was given for hiking and seclusion.

The eight day supply of food, heavy pots, and other bulky and essential equipment had been packed in by mule.



The campsite at Big McGee Lake turned out to be a perfect location. The lake itself was a shimmering diamond, surrounded by jagged peaks so typical of the High Sierra. Camp was made along the banks of one of several clear, rushing streams emptying into the icy lake. The nearby meadows were rich with wild flowers, red-orange Indian paintbrush, wild scallions with purple flowers, scads of yellow and white daisies -- all covered by a sky untainted by the consorts of progress, smog and noise. It was filled instead with the music of the gods -- that all-pervasive silence which was, no doubt, the most welcomed of all the gifts bestowed that week.

In the end, all participants agreed that the Retreat had been an incredibly uplifting experience. Perhaps most noteworthy was the spirit of comradeship that was developed in light of many unforeseen difficulties, whether battling mosquitos, crossing a stream, carrying extra weight over the Pass, or finding shelter from a storm. It was all Yoga in action.

SUFFERING

At a recent lecture, Swamiji was asked, "Can there be true God-consciousness even while living and functioning in the physical world, with all its suffering and misery?" This was Swamiji's reply.

God-consciousness, or Samadhi, doesn't mean that one just sits motionless like a rock! True God-realization involves realizing God right here and now, bringing the knowledge and equanimity gained in silent, mystical communion with the Supreme down to the world. That is Sahaja Samadhi - the natural Samadhi. The realized person remains in constant union, constant identification with God, yet he continues to use his body and mind for the benefit of humanity. We have the mind and body for this purpose - and here we are! The important point is that so long as we are living in this physical world, the mind and body are still subject to the laws of matter.

I know it sounds hard, but we must remember that when we see suffering, it is not the immortal Self that suffers. It is difficult, yet let us remember that it is not our essence -- our true identity as children of God -- that undergoes anguish and pain. Even a realized person, what we call a Jivanmukta, will have to live out his Karma until he is finally free. That is why great saints like Ramakrishna and Ramana Maharshi experienced cancer. Often I am asked, "Why should such great souls have such horrid diseases? -- they even appear to have suffered." The answer is that as the Self, they never

had cancer. Their bodies were diseased, their minds experienced profound pain, and yet they themselves were watching -- yes, like bystanders. I saw it myself when I had the great privilege to be with Ramana Maharshi before he left his body. I could barely stand the sight, yet he smiled and teased me and the others as if we were fools. "What kind of Yoga is this, eh?" he would say. "Why do you worry so?" This body is just undergoing its Karma. Occasionally he would cry out in pain and then he would smile, "Ah, the poor mind can't bear it. Poor mind, poor body, it seems to you a heavy burden, eh?" He underwent a cancer operation without any sedatives--a cancer operation! The doctors said it would be impossible without anesthesia. But Ramana Maharshi steadfastly refused. "No. Just do it." As they were removing the cancer: "Poor arm, tsk, tsk, tsk... I told them not to operate on you but they insisted. Okay. So now you must be strong and accept it." He spoke with profound compassion, as if he were consoling somebody else. And really he was talking to his own body, telling his own mind. Because he knew that before the cancer, during the cancer and after the cancer he would still be the Self. He had attained this God-conscious state and he rested in that

peace. For myself, I could no longer stand the sight of it. I wept and told him so; I told him that I wanted to go. Fourteen days before he left the body, I took leave of him. And he understood; he just nodded his head. I went straight to Rishikesh, and the day I arrived the radio brought the news that Ramana Maharshi had passed away.

Ramana Maharshi witnessed the mental and physical feelings, resting secure in the knowledge that everything in this world must pass away. Through detach-

ment, through constant questioning, we can realize this God-conscious state too. It is our own true and abiding nature.

Who am I, having this hunger? Who is this, feeling thirsty? Who is this who feels unhappy? Am I always this way? No? I seem to go through these moods, thoughts, feelings, wants. I experience them -- they come and go; "I" remain. So, I am something different than them This questioning, this detachment is a path towards realizing the true Self.



*Your coming and going takes place nowhere else
but where you are.*

Hakuin

Pratyahara

We should all remember that the aim of Yoga is to control the thought forms of our minds, to become the masters over our minds. And to gain that mastery, we are asked to have control over the senses. That is known as Pratyahara. Pratyahara means the withdrawal of the senses.

By themselves, the senses are neither good nor bad. They are merely gateways for the mind to get in touch with the outside world. Without the senses, the mind cannot easily function, because the mind functions through the senses. So instead of controlling the mind directly, which is very difficult, we divide the mind up in different ways, according to the various sense organs: the eyes, the ears, the nose, the tongue, and so on. Little by little, we try to control the mind by controlling the senses.

For example, take the case of the eyes. The minute we see something, we are attracted by that and want to possess it. So the desire comes through the sight. Or we hear something. Sometimes we are just sitting and talking when someone will say, "Oh, there's a wonderful movie in

town." Immediately, we feel like checking into it. Desire may come by seeing, hearing, or sometimes, by smelling. Suppose we just pass by a restaurant, and we get a very nice scent. Immediately our legs may pull us into that restaurant, even though we may not be hungry.

It's easy to see how the senses have good control over the individual. But little by little we can train them. We can bring them under our control by putting little restrictions on them. For instance, when the eyes say, "I like this, I like that," O. K., don't see that for two weeks. Suppose you go to the movies once a week, tell the eyes, "You'll go only once every two weeks for a while." If you succeed in that, you have controlled the mind's functioning through the eyes. And without much effort, your eyes obey you and you become the master of them.

As for taste, people eat so many delicious things: taking a lot of sugar for example, say three teaspoons in a cup of tea. All of a sudden you might say, "All right, not more than one teaspoon for this whole week. Maybe next week you can have five tea-

poons per cup, it doesn't matter, but this week you'll only have one. " If the tongue obeys you, you have mastered it. Because these extras the tongue wants are not a necessity but a habit. To use your will to break the habit or, at least, to set it aside for awhile. It doesn't even matter so much here whether or not the habits are bad -- we are just seeing whether we have will power or not, whether we are controlled by our senses or not.

You will really feel proud of your achievements if you can stop these habits for one whole week. You might feel, during that week, that it is difficult. But after achieving it, you'll say, "Oh, I really won over it." Then you'll be happier and that is the reward. So go little by little.

Even a hundred years ago, people seem to have been much stronger. They used to walk ten, fifteen miles in one day. I've heard of village people who used to walk from one village to another to do their business and return in the evening, a distance of fifty miles. Walking was nothing to them. Now, even to go a few blocks we wait for a taxi. Even to call the taxi, some people pay someone else to go and whistle for it. That means our capacities are somehow, consciously or unconsciously, decreasing.

The attractions are more nowadays. That's why we become restless very quickly. We increase our wants. We are living in a world which pulls our minds outwards in every possible way. If you are able to gain even a small measure of control over your wants, you are doing very well.

In the old days, if someone said, "Well, I don't want a motor car," where is the greatness of his not having one? There weren't any to have. Our old grannies couldn't say, "Oh, I always controlled my craving for nail-

polish." It wasn't around. You are really accomplishing something when you give up things while there is plenty around you; then you have real control.

In the name of Pratyahara, even a little control of the taste, a little control of the eyes, is enough. If you love music, all right, put the music off for one whole day -- no record player or radio for one whole day. You may say, "I'll miss the news." It doesn't matter. Miss one day just to know whether your ears can be controlled or not.

Sense control ultimately controls the mind. It gives you real will power and we really want will power. There is no particular time for it, no particular posture. Work on it throughout your life. Take, for example, those who sleep on nice cushioned beds with two or three pillows. Just come down from the bed, stretch out on a sheet without even a pillow. Just lie down on it and see whether you can sleep or not. If you sleep well, you have controlled the body. You will really feel that you have achieved something. Try a cold shower. Anything that you like most, stop for a day, for a little while, that is pratyahara.

Of all the senses, there is one sense that is double-acting. The eyes can only see. The nose can only smell. The ears can only hear. The skin can only feel. But the tongue has double work. It tastes and it talks. So it's very difficult to control this double-sense. If a person has controlled the tongue by way of talking and tasting, I think that in itself is enough. He can become the master. Because that is the most subtle organ of the system.

That's why, whenever a holy day comes, you are asked to fast and to observe silence, to repeat only prayers and nothing else. Unless you con-

trol the tongue - the tasting and talking - you can't observe the holy days properly. In almost all the religions this is true. The Moslems have forty days of continuous fasting. The Christians have it. The Hindus have it. Every faith has it because the tongue has so much to do with the spiritual path, with religion.

It is said that eating anything just for the sake of the tongue is a sin. Mahatma Gandhi used to repeat a maxim very often. He asked, "Are you eating to live or are you living to eat?" That was his question. Many people live to eat and some people eat to live. Ask yourself in which category you belong. If you eat for the taste, then you are eating for the sake of eating. You are living to eat. But if you eat for the sake of hunger, thinking of the stomach, then you are really eating to live.

So whenever you eat, ask yourself, "Am I eating to satisfy my hunger or for the taste?" Don't ask your nose - it will say, "Ah, it smells wonderful!" That means you are going to eat for your nose, not your stomach. Don't ask your eyes - they will say, "How good it looks!" That doesn't mean you should eat those things that smell bad or look ugly, but smell and sight come secondary. First ask your stomach if it really wants something, then smell the food and check up to see whether it is good for the stomach or not.

The senses are watchers, checking inspectors. When the stomach wants something, the first inspector is the eyes. The eyes say, "Let me see whether it is good, whether the food is decayed or not. I think it's all right. Okay, pass." Then the next inspector, the nose, comes in. "I think it smells all right. Yes, it can

go in." And then the third inspector, the tongue. "Yes, I think it is all right. Pass."

All three inspectors judge the food and only then do you swallow it. All the inspectors are for the master. If the inspectors start eating the food instead of the master, they will be called traitors. It is something like the customs people. When they see something coming in, they stop it just to see whether it is worth allowing in or not. But they should not have any personal motive, they should not keep it with them. Their job is not to see whether it is good for themselves or not. If they find it is good for the country, they allow the article in. Otherwise, it is banned and sent back.

So your senses are the customs officers. Let them be inspectors to check if it is a good thing coming in or not. Don't let the eyes, nose, and tongue dupe you by tasting the thing before you accept it. If they taste it before it goes into the stomach, it is polluted, because it has been tasted by somebody else. When you offer something to the altar, you shouldn't even smell it, and if you taste it, it should be only to see whether it is good for the altar or not. If you taste it for your own sake, it becomes polluted and is no longer good for the altar. Then it can't be offered to the Lord. In the same way, the appetite, the digestive system, is called the God Vyswanara. His job is to digest everything, turn it into energy, and give it to you. So it's not just your stomach but it is a God. You are offering something to a Holy Being. So before you make your offering, if your eyes taste a little, if your nose tastes a little, if your tongue pollutes it, how can you offer it? Now you un-



yesterday the tree was full
today, the stark outline of leafless limbs.
oh, let me see the roots!

--- jane platt

derstand why the eyes, nose, and mouth are here.

Nothing can be achieved if the tongue is not controlled. Make sure of that. If you really want to achieve something great in this world, not only spiritually but in your material life, hold your tongue. Eat to live; do not live to eat. And talk limitedly, decently. Measure your words. Think twice before you talk because a word is a bird. Once it's let out, you can't call it back. So before you let it out of your cage, the teeth, think twice. "Can I use this word? Should I send it out?" But we don't think. Instead, we just say something and then say, "I'm sorry. Excuse me." But we can't withdraw something just by saying, "I'm sorry." So we should have that control.

And when I use the word "control," I don't mean you should starve your senses. It is easy to starve, to completely stop eating. It is easy not to talk at all. But that is not Yoga. Know your limitation. Just eat what you need and leave the rest. Yoga is neither for the person who eats too much nor for the person who starves. Yoga is neither for the person who sleeps too much nor for the person who doesn't sleep. Yoga is neither for the person who talks too much nor for the person who stops talking completely. It is for the person who knows how much he has to talk. The middle path is Yoga. That is Buddha's teaching also. You should go neither to one extreme nor the other. So don't abruptly black out your senses. Allow the senses to enjoy the world without going too much into it. If we know the limitation in everything, everything is good to us, everything is golden. We can see everything - cinema pictures, newspapers - if we know the

limitation, if we know what to take and what not to take. A person who has good control over the senses will go everywhere and anywhere and take only the best, ignoring the worst. But a person who says he is going to control his senses by not going into the world at all loses both good and bad. Likewise, a person who dives into the world headlong gets both good and bad, but the bad will be more. So always be discriminating. That is pratyahara.

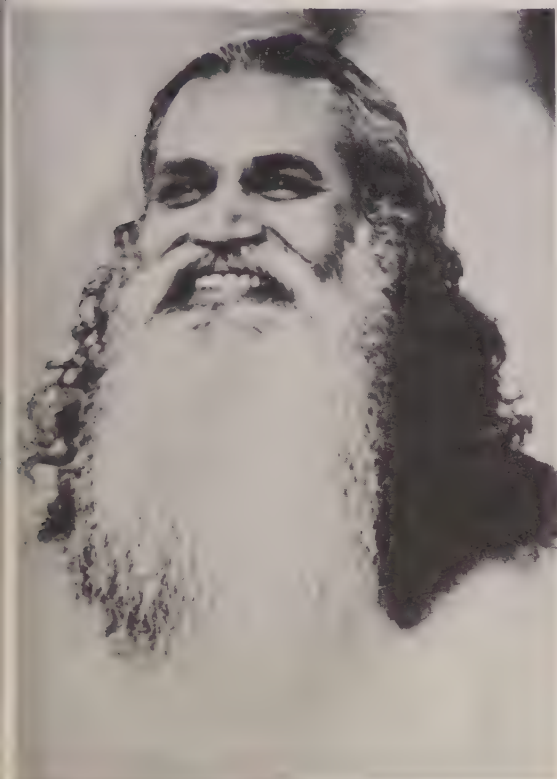
Even in the ancient days, all the rituals, temples, and churches used to cater to the senses. In the temples you see nice paintings, nice sculptures. The senses were given a treat in the temples and churches in the name of Divinity. You ate food there, but you were reminded of the Divinity. You heard fine music, it got mixed up with Divinity. In that way, the ears were satisfied, the eyes were satisfied, the tongue was satisfied. But the present-day churches are being designed in the abstract way. Just two or three stones here and there and you call that a modern church. There's nothing to enchant your eyes. In the same way, do not starve your senses, but divert them for good things. Let them enjoy the good things, in a limited way.

So let us satisfy our senses in the proper way, for a good cause, in the name of the Divine, and with limitations. Once that is achieved, then your path is quite easy. Then the inner practices - the concentration and the meditation - which are very subtle are easy. You will be able to gain that control over your own mind, which is the goal of Yoga. May you all achieve that goal, and realize that bliss.

Om shanthi shanthi shanthi

- Swami Satchidananda

news of SWAMIJI



You see the fields after last night's rain
They are alive and laughing with heavy tears of joy,
Mirrors of the morning sun,
soft hay golds and timothy greens,
and you smile for God's robe of innocence and beauty.
What else is there to say, beyond how much
i love you,
to see the world through your eyes of constant
gratefulness,
through your heart of ever tenderness.
Through you the flowers smell more purple,
the corn pops juicier under my nail,
and the heavens seem more hopeful and secure;
bright blue canopy of azure, protecting
me from the loneliness of the faithless;
you are the hand i am to hold while walking
through this life, giving and reaching, loving
and honoring;
it is your breath i draw into my lungs, and it
is your silent smiling song i think of as
i walk the garden rows;
it is because of you that i can smile so deep
and secretly when i live with other people,
it is because you live and share and give somewhere
that here, away from you,
i strive and always will.

Swamiji moved into his temporary residence in Brooklyn, Connecticut early in July. The new home is only five minutes from Yogaville East, and the members of the Ashram are blessed with almost daily visits when Swamiji is on the East Coast. The new altar, the photographic darkroom, the lawns, the pond, the outdoor lighting, the garden irrigation system and many other projects come to his attention; remedies and solutions are freely given by Swamiji. He also planned and helped to clear the road running to the building site of his future home on the Ashram grounds.

Besides channelling the energies of

the members and the Karma Yogis into a number of necessary tasks, Sri Swamiji continues his busy schedule of lectures and retreats.

On July 8, Swamiji performed a beautiful wedding ceremony for 11 couples on the lawn behind the main Ashram building. Garlands were exchanged and all in attendance passed their hands and their wishes over all the wedding rings. One week later, he took part in the marriage of his children, Kala and Madhava. He "gave the bride away" at the home of Madhava's parents in Pound Ridge, N. Y.

The following Sunday was the holy

occasion of Guru Poornima, a special day set aside for the remembrance and reverence of the Guru, celebrated on the full moon day of July. It began with Swamiji's arrival and a special Puja ceremony at 9 A.M. Swamiji spoke on the differences between understanding with the head and understanding with the heart. At noon, he lit the eternal flame on the Ashram altar. Shortly afterwards, 26 of our brothers and sisters assembled in a private room in Sivananda Hall to receive Brahmacharya Diksha -- premonkhood initiation -- from Swamiji. Towards evening, all gathered in the temple for the entertainment.

The next weekend, Swamiji travelled to New York, and spoke to about 100 persons who managed to squeeze into the tiny Flatbush Meditation Center in Brooklyn. Swamiji spent much of this trip in the company of his friend, Dr. T. M. P. Mahadevan from India. Dr. Mahadevan came to Yogaville East later in the week, giving a beautiful Raja Yoga satsang just before his return to India.

Next on his busy schedule, Swamiji went to Virginia Beach, Va., to conduct a two-day Retreat program at the Aquarian Age for Yoga Center. Stopping in New Jersey on his return to Connecticut, Swamiji spoke to prison officials and federal correction people at the Morris County Prison. It was proposed that the IYI serve federal prisons and drug rehabilitation centers on a national scale. Swamiji also spoke to the inmates of the prison; he told them to think of the prison as an ashram -- a place for recollection, reflection and meditation -- and to make the most of their time there.

August 10, 11 and 12, Swamiji was the guest of Ken and Mona Pillar at Holiday Valley Motel in Ellicottville, N. Y. Swamiji conducted a retreat weekend and was then taken to see Niagara Falls before he boarded the plane for his return.

The Arlington Street Church in Boston was the perfect place for Swamiji's Boston lecture. The high, sculptured white ceilings, red carpet, plain box pews seats and wonderfully peaceful, simple vibration added to the inspiration of Swamiji's talk. August 24 was the second time Swamiji had spoken there; much to the surprise of many Swamiji had lectured in that same Church six years before. There was quite a bit of enthusiasm, and several people seemed interested in having an IYI in Boston.

An overflow crowd packed Metropolitan Duane Church in New York City on August 29. This was the first talk Swamiji had given in Manhattan in several months, and several hundred people turned out. The next day Swamiji left the East Coast for Detroit.

Colombiere College in Clarkston, Mich., was the site of a 4-Day Retreat. This was the first Yoga Retreat for most of the participants; many were new to the various Yoga practices and it was beautiful to see them all responding to Gurudev's love and guidance, and making determined efforts to follow the schedule and keep the silence.

From Detroit, Swamiji flew on to San Francisco and the 10-Day Retreat at Yogaville West, already in progress. Afterwards, Swamiji visited the Los Angeles IYI for a number of talks and programs. Then to Seattle for a 4-Day Retreat sponsored by his devotees, Padma and Siva Wick. Within the next few days, Swamiji gave programs in Soledad Prison and Tracey Prison, both in the San Francisco area.

On September 22, Swamiji took part in the Meeting of the Ways Conference. The conference was sponsored and designed to bring together spiritual masters and devotees for a day of talk

and sharing ideas. From San Francisco, Swamiji went on to the Dallas IYI and the city of San Antonio, Texas. There he gave public lectures and television appearances.

A large crowd of happy people welcomed Swamiji home to the East Coast on September 26.

Early in October, Swamiji conducted a weekend Retreat at the Sadhana Yoga Center in Cape Cod, Mass. Through their wonderful service, the directors, Jim and Jean La Peer, provide those living in the area with the opportunity to open up their lives in a new way, with Yoga. The Retreatants were most interested in Swamiji's teachings because they found them practical and easy to apply in their daily lives.

At the request of the Washington, D.C. IYI, Swamiji spent October 12-15

in the Capitol. In addition to a public lecture at Georgetown University, and a private Satsang at the home of his hosts, Purusha and Parvati, Swamiji also spoke on the common points between Christianity and Yoga at a Franciscan monastery, St. Joseph's Priory. For the second time this year, Swamiji was interviewed on the WTTE-TV program, Panorama.

A beautiful Ashram marriage for his beloved children, Hari and Shanthi, Ravi and Padma, filled with energy and inspiration, was celebrated on the 26th.

The next day, Swamiji awarded prizes for the funniest, scariest, most convincing, and most inspiring costume at the Ashram Halloween party.

Early in November, Swamiji gave a much-awaited New York City lecture at St. Peter's Church. A few days later,



July 15, 1973.....



.....Homage to the Guru

he was in Montreal at the request of the local IYI. His schedule included public lectures, a manthra initiation, and a visit to the Yoga Camp of Swami Vishnu-Devananda.

Faculty and students of Union College attended a mid-November Satsang in Schenectady, N. Y. Sister Sylvia Alicia and other members of the Still Point House of Prayer were also there.

On the 18th, he gave his first lecture to the Black Community at the Aquarian Health Centre in Harlem. The atmosphere was warm, vital and full of promise. We hope this is the beginning of a close as-

sociation with our black brothers and sisters through the active sharing of common dreams and aspirations.

Swamiji was on hand to give a most inspiring closing lecture at the Thanksgiving Retreat conducted by members of the Ashram, in Litchfield, Conn. Male initiation was given to 52 students and two aspiring renunciates were initiated into Brahmacharya Diksha.

November closed with a public talk at the Hartford, Conn., Unitarian Church. The same day, Swamiji also opened and blessed the newly acquired IYI in New Britain, Conn.

Councelling Oneself Patience

**Place and time--common enough categories,
Yet their convergence cups the precious moment.
If one tries to gather manna to store, he's**

**Disappointed, just as by day the glow meant
For night journeys is ordinary vapor.
The difference between ferment and foment**

**Engages sages. And the rules on paper
Governing syncopation speak to the eye,
While he that hath ears to hear, let him caper**

**And hesitate, but in the figure of thy
Dancing or bidding be still or at least try.**

Mary Anthony Weinig, S. M. C. G.

WHAT WE'RE DOING

NEW YORK CITY

Although the trees upstate are blooming in their autumn glory, the leaves here in Manhattan turn brown and disappear. Though we never see the flying wedges of migrating waterfowl, we are glad to meet old friends again after their summer travels. It is really such a pleasure to serve people with Integral Yoga. If only our supply of service could fill the demand for Swamiji's teachings, we would have things well in hand.

The only time we were able to schedule a lecture by Swamiji was the last week of August. That is New York's driest period, in regard to both activity and weather. Much to our surprise, the audience exceeded the capacity of the Metropolitan-Duane Church by well over 100. Despite intense heat people stood in the aisles and outside the doors to absorb the practical application of Yoga that Swamiji spoke of.

Swamiji had spoken earlier in the summer, but only to introduce Dr. T. M. P. Mahadevan, one of India's greatest contemporary philosophers. He gave a public lecture on Vedanta philosophy on a hot night in July. The fans were going full blast as he spoke about the various levels of consciousness. One fan was so inspired that it was seen by all to catch on fire, just as Dr. Mahadevan described the state of enlightenment.

Other friends of Swamiji also visited us last summer. Mr. and Mrs. Narayan Iyer from Coimbatore, India stopped here as they prepared to ex-

plore the U. S. We are more likely to serve as a transit point for young people on their way to India. Yet again we were able to host Swamiji's friends from Fiji, Kamala and Muni, who in turn prepared a wonderful feast for us. This was not our only Indian meal of the season. To close our City Yoga Retreat, Mukunda from New Jersey donated much time and food to prepare the final meal. Though confined to the downtown building, the Retreat flowed smoothly and was well appreciated.

At the uptown center, the women offered several vegetarian dinners this summer. These meals helped to develop a family feeling between the members, outside teachers and students. The atmosphere there is centered and easygoing, a pleasant change from the days when residents and activities filled the West End Ave. IYI to the brim and over. In fact, the seven women have condensed their living area and teaching facilities back into the single apartment from which all Integral Yoga Institutes originated. This is one of several steps we have taken to reorganize ourselves, as we adjust to N. Y. 's new role of being primarily a teaching center. (Almost all of the national co-ordination work has moved to Satchidananda Ashram/Yogaville East.)

The denizens of the downtown center now include eleven men (two of whom have taken pre-monastic vows) and one newly married couple. We are now working on more efficient ways to use our building, in order to better serve the public. The Natural Foods Store has already been remodeled to allow for the display of more

items. Soon we will have a third classroom for more evening classes and a wider variety of courses. The newest will be a six-week seminar on Yoga and Health.

At both centers we have been taking on new responsibilities, filling in gaps as former workers move to Yogaville. Although this brings fresh air to our activities, it also causes a certain amount of confusion. Not that confusion is out of place in New York; it fits in rather well, but it isn't Yoga, is it. In times of rapid change we are most susceptible to the diseases of attachment and aversion. We can truthfully say that ego influenza is almost more tenacious than any physical virus. Nevertheless, our situation causes us to openly examine our weaknesses as we perform the necessary kriyas (cleansing techniques) for the mind.

New York City is continually trying to teach us the way of Karma Yoga (selfless meditative service). We learn these lessons, yet somehow fail to understand completely. That is why it is sheer grace to live here. When we have that full understanding of selfless service, we will have achieved the goal of all Yogas.

NEW JERSEY

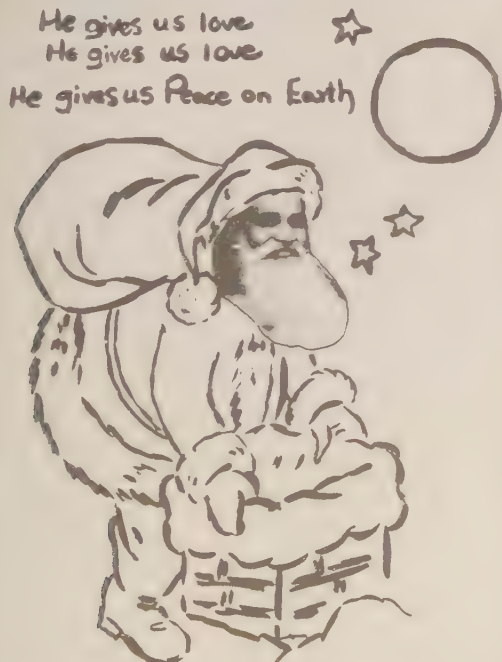
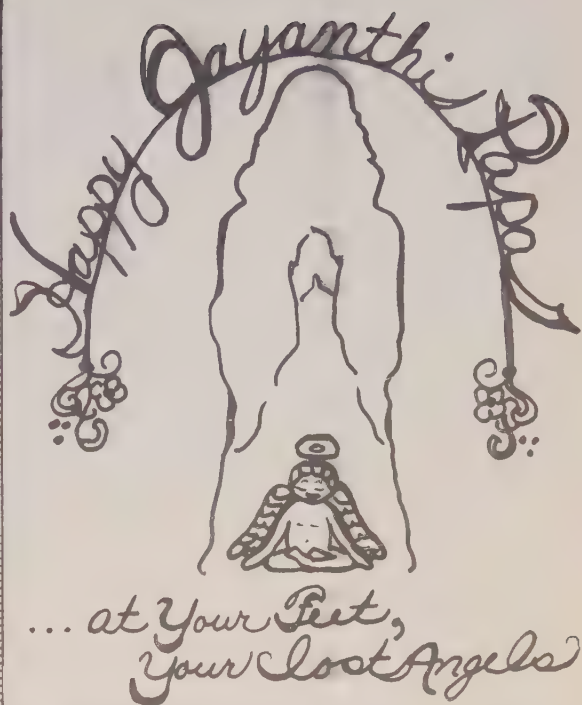
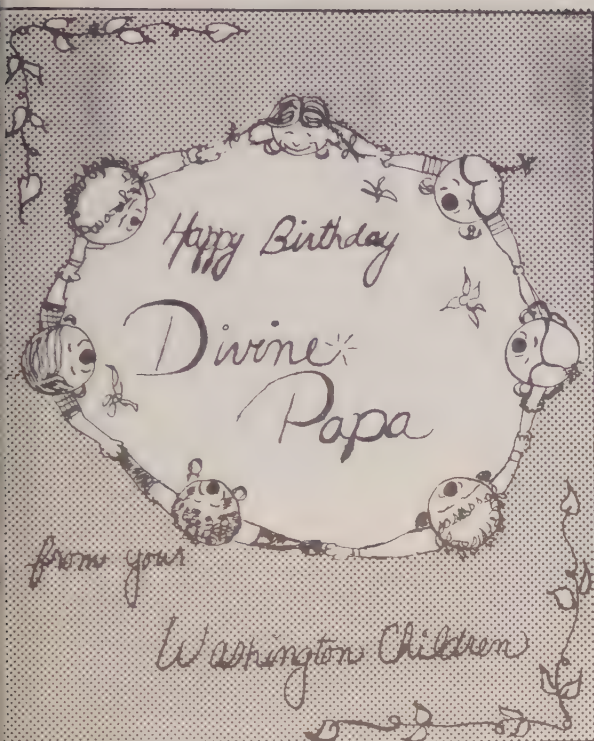
The New Jersey IYI has taught classes at the Morris County Jail for the past year. The program has been so successful that the IYI's presence has been requested on a daily basis. On July 30, the jail was blessed with a visit by Swamiji. After a press conference which included the warden, sheriff and local newspapers, Swamiji gave a talk to the inmates and guards. Many of the inmates were

so inspired by the talk that they even inquired about initiation.

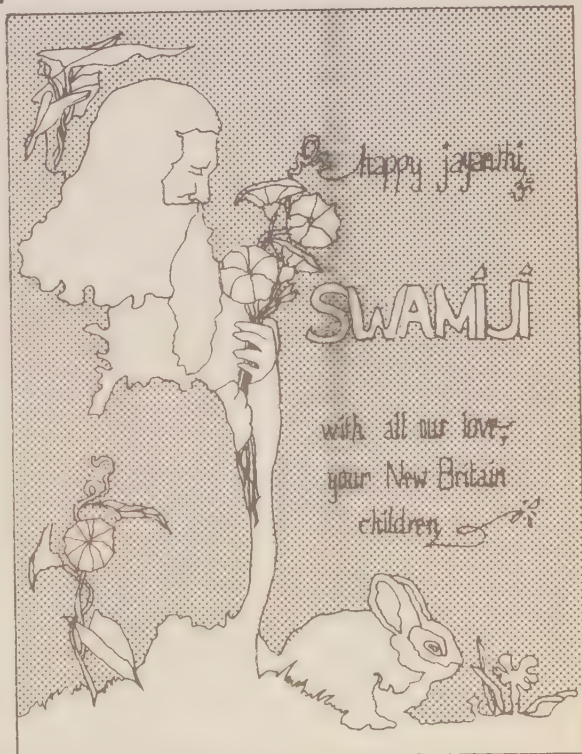
For the past year, we have also worked with a drug program called "Breakthrough". Breakthrough offers a variety of programs which utilize and develop the skills and energies of the participants. The day's activities start with a Hatha Yoga and meditation class to prepare the participants for the day. Recently, this program was discussed on "Straight Talk", a televised daily talk-show. One of our teachers was asked to represent the Breakthrough program, teaching the physical posture and breathing exercises to the two interviewers. Both were very impressed and the result was an hour-long televised discussion of Yoga. It was a great opportunity for many in our area to become acquainted with the benefits of Integral Yoga practice.

YOGAVILLE EAST

In the few short months since Yogaville East was settled, the Ashram has shown great growth. What started as a small family of six has grown into a community of thirty-one. Ten of us now work within the Ashram itself: the kitchen Mother, a part-time kitchen Ma (who also takes care of the vegetable garden), four administrative workers, two workers in the Office of Sri Gurudev and two on the maintenance of the house and the grounds. We have a cottage industry for the making of meditation and Hatha Yoga outfits that employs two people part-time. Our five-year old Krishna is now in the first grade in a nearby public school; one of the Sisters is attending Annhurst College a few miles away, and another is now working on her Master's De-



Happy Jayanthi from Mont-Real



gree in Early Childhood Education. The rest of us work outside; we include a medical doctor, a cook, a nurses' aide, secretaries, custodians and a computer systems operator. Plans are underway for establishing a small vegetarian food service at the local colleges with a bus recently donated to the Ashram.

Our community is not limited to those living within the compound itself. Married couples from California, New York and Maine have relocated here and taken jobs in the area, in order to live close-by and to participate in the Ashram's activities.

Our garden gave us tomatoes, corn, beets and many leafy vegetables. The crop got a late start but plans are already underway for next year's garden. Our garden watchdog, Rudra, works day and night to protect it from overzealous raccoons and woodchucks who had previously enjoyed a lion's share of the fine organic produce.

Satchidananda Ashram/Yogaville East has sponsored three Retreats during this past Spring-Summer season. The largest was the June Ten-Day Retreat which was co-ordinated and organized from the Ashram. Many of our brothers and sisters from all over the country came early to assist in the preparations; it was a tremendous experience, all under one roof, learning and working together. Even after the Retreat, many came back for a few more days, and we all were blessed with Swami Nirmalananda's presence. He led us in songs and encouraged us to give talks in "Sivananda Satsang-style" (a kind of "round robin" lecture series). This and other guest programs have been well received, and many of our neighbors have taken the opportunity to participate in our daily schedule.

Early in July, Swamiji moved from the Danbury house to a temporary residence in Brooklyn, Conn., a few miles down the road. Swamiji often graces us with an impromptu visit during the day or a Satsang in the evening.

LOS ANGELES

This was an especially full summer for us. Many new courses were initiated, including an Integral Yoga Course: the practices, philosophy, food preparation and kriyas (cleansing techniques). For the kriyas, instructions are offered for water neti and string neti (cleansing of the nostrils with water and with string), water dhauti (stomach cleansing with warm, salty water), and kapalabhati (a breathing technique which cleanses the skull). The students are not yogis who spend all their time in meditation and prayer; most are yogis of the mother and housewife variety -- a rather daring set of people who successfully attempt these simple but seemingly extra-ordinary practices. The course is given each month in our own backyard, on the Sunday morning closest to the full moon.

Another highlight of the summer was an August Sadhana weekend. In a two-day retreat from the everyday world, ten men and women came to our home to live and practice the teachings of Integral Yoga. A regular Retreat schedule was followed in silence with meditation, Hatha Yoga, satsang, chanting, Karma Yoga and a video tape of a talk by Swamiji. For some people this was their first encounter with the variety of practices encompassed by Integral Yoga. Within this wide spectrum, one can find ways to integrate

Yoga into the daily life, to help make that life more relaxed, vibrant and full. The silent and reflective atmosphere of a Sadhana Weekend is an aid in storing up spiritual energy to recycle back into the world in the form of a more peaceful and joyous life. What greater gift can one give to the world and to the humanity?

Autumn was ushered in with a two-day visit by Swamiji. His recent stay in the Los Angeles home was a memorable one for us all. Gurudev went around the house fixing up all the things we had neglected to do, guiding us in better ways to do our tasks. He gave a very inspiring public lecture, affording the people of southern California a chance to see him, many for the first time. Now we are trying to keep his presence alive in our home and in our work by trying to be living examples of the practice of Integral Yoga. We are thankful to all the people who come to the IYI and give us the chance to share the love and light of our Gurudev's teachings.

SANTA CRUZ

There are seven brothers now at Swamiji's Santa Cruz IYI: growing together and learning his lessons of service through a monastic life. At the annual Retreat on the West Coast three of the brothers took Brahmacharya Diksha; now we have four candidates for sannyas (monkhood).

Our energy is divided here into two areas of service: presenting Integral Yoga through Hatha and Raja Yoga classes, and providing fresh organic foods at our natural foods store. Recent developments include new clas-

ses at Soledad Prison, the county jail and "Sunflower House", a drug abuse prevention home, as well as a two-hour weekly radio program entitled "Journey Into Satchidananda."

Two small cottage industries have developed here in our home: growing sprouts for the store, and keeping bees (!) At the present time, we have seven strong hives and hope to have from ten to fifteen by next summer. We've found that the lessons of Karma Yoga -- selfless, dedicated service -- are beautifully taught by both the sprouts and the bees: each give so that others may be nourished. The bees are so totally dedicated, our garden is bountiful. We thank the Lord for such pure inspiration... we thank our beloved Gurudev for such guidance and love.

MONTREAL

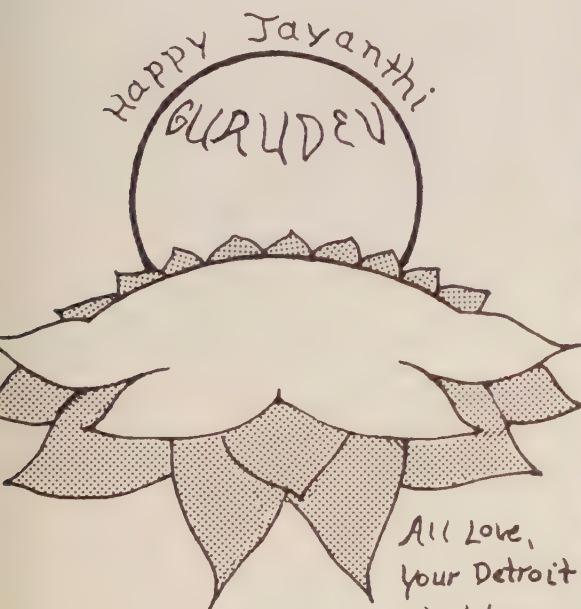
Swamiji visited Montreal the week end of November 9-11, and gave us an early Christmas present. Friday evening, he lectured to an enraptured audience of many new people who have since become old friends. On Saturday morning, Swamiji met with a panel of executive directors from drug rehabilitation programs, YMCA's, and hospitals - programs that we are actively involved in; and, in the words of several of the panel participants, "It was one of the most fantastic experiences we have ever witnessed." This gathering exemplified Integral Yoga's involvement in the community, and the openness and acceptance of Yoga as a much needed social discipline.

We enjoyed the opportunity of hearing Swamiji and a well-known Canadian doctor in a discussion of Eastern and



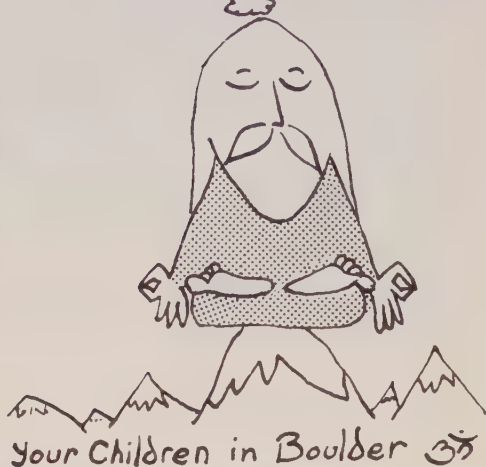
*Jai Gurudev
from your children
in the city of Saint Francisco*

May your Life Be Peaceful



*All Love,
your Detroit
children*

*Happy Jayanthi
Papaji*



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GUIDING LIGHT TO ALL WHO
WISH TO TREAD THE GLORIOUS
PATH OF GOD REALIZATION.
OM SHANTHI. SHANTHI. SHANTHI.

Western medical practices. Swamiji encouraged us to begin recording and collecting statistics on the benefits of Yogic medicine.

Swamiji gave manthra initiation on Saturday night to six of our brothers and sisters. On Sunday, he and a group of 30 devotees visited Sivananda Ashram in the Laurentian Mountains, a 1 1/2 hour drive from Montreal. The Ashram is the home of Swami Vishnu Devananda, a brother monk of Swamiji. Although Swami Vishnu was not yet home from his trip to India, his own devotees welcomed us warmly. They encouraged Swamiji to give satsang. Afterwards, he picked up a drum and led us all in rousing kirtan. When he played the cymbals, the sound was breathtaking.

Already the Institute here is experiencing the impact of Swamiji's visit, in the form of valuable support from funding sources and also commissions for new classes.

There are now six of us living in the household: Suzanne, Sue, Norah, Alain, Brother Gopal and Dhaya. Sometimes we feel like Alice in Wonderland, growing tall in a tiny house; however, we may soon obtain government grants which would enable us to expand our space and, therefore, our services.

Negotiations are now underway to begin classes in a maximum security prison. If we are successful in securing outside funding, the possibility of creating a Yoga Half-way House (for rehabilitation programs in Montreal) might be realized sooner.

We are also seeking Federal Incorporation status. Besides the benefit of Federal tax and custom tax exemptions, we would also then be eligible to open teaching centers throughout Canada.

We are just watching all these changes in constant amazement and gratitude. We

pray to continue serving and growing as a family.

We'd like to thank all of our brothers and sisters, who constantly remind us of Him.

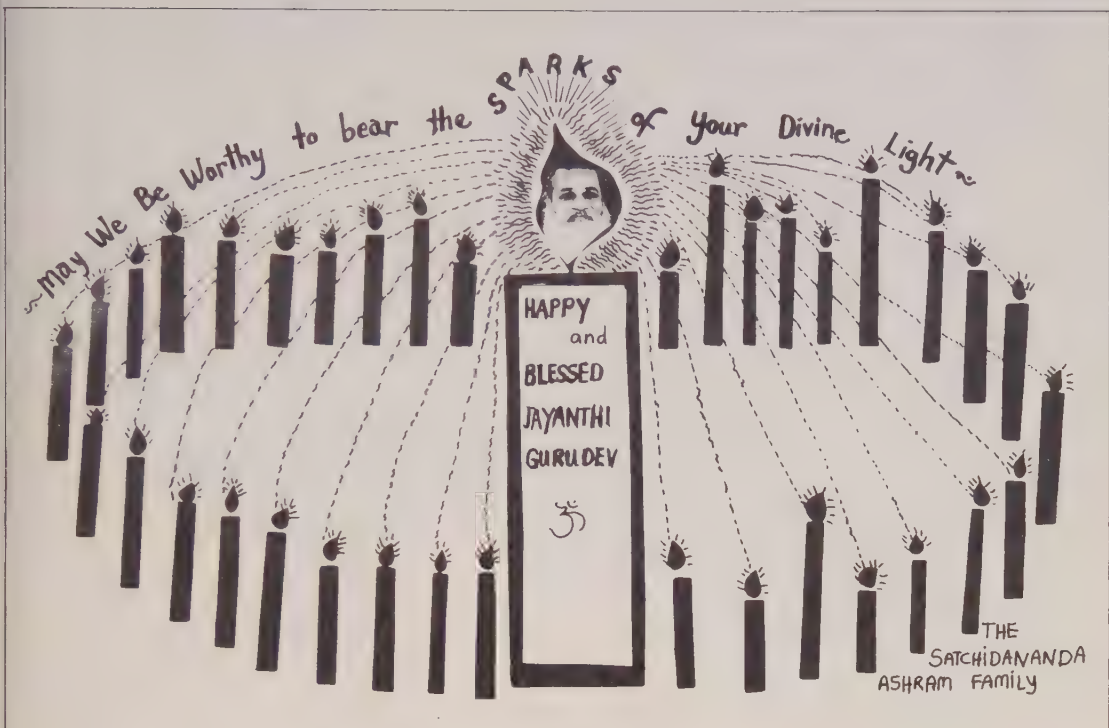
YOGAVILLE WEST

After one and a half years at our present location in Lake County, Southern California, we have decided to relocate. Our present property is, at writing, in the closing stages of sale. A spiritual group from Southern California. Most of the Ashram's family members are moving into the three West Coast IYI's, where their services are much needed.

Integral Yoga Industries, the Ashram's natural foods-producing business, is moving to San Francisco. The industry, which produces nut butter, olives, hummus and pudding, and bottles oils, has been enjoying rapid growth since last May; prospects in the new San Francisco location are even greater.

The decision to move was difficult, but it was concluded that an environment with fewer maintenance problems, greater availability of outside jobs, and farmable land would better fulfill the Ashram's goals. The search for such a piece of land has already begun in California.

The Ashram family wishes to express its deep-felt thanks to all whose efforts, good wishes and encouragement help make Yogaville a reality, and all the West Coast Ashramites have rededicated themselves to again making this dream succeed. May Swamiji bless this project with good fruit; may a thousand Yogavilles blossom in the hearts of all our brothers and sisters everywhere!



Glory to the Lord of the world!
Happy Jayanthi , Swamiji
from your ever lovin'
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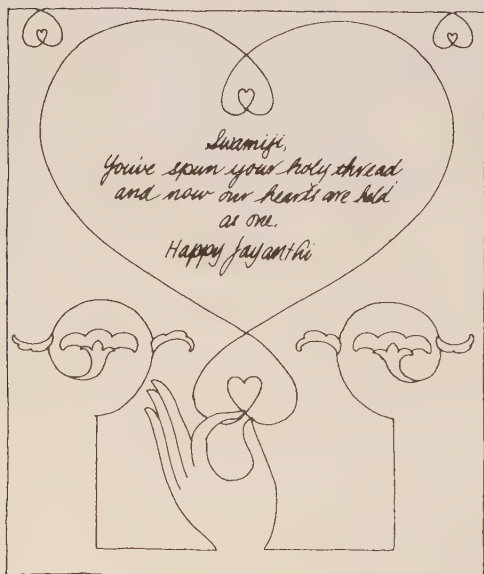
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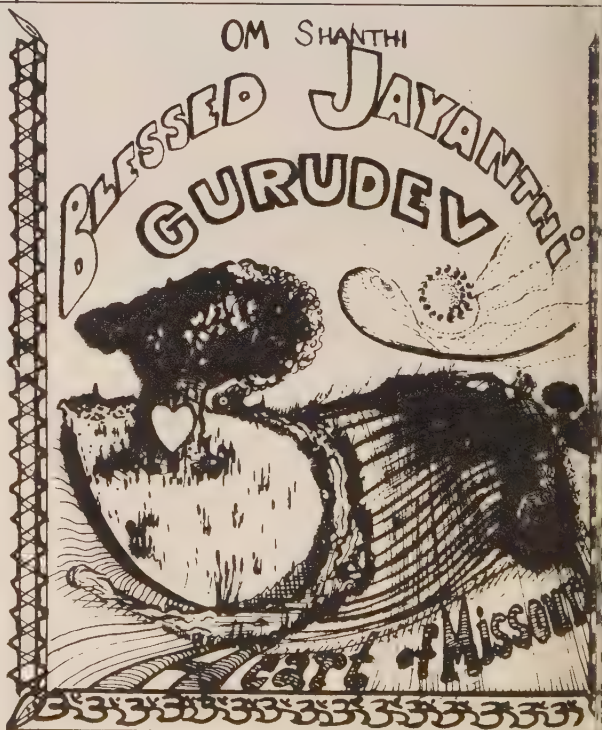
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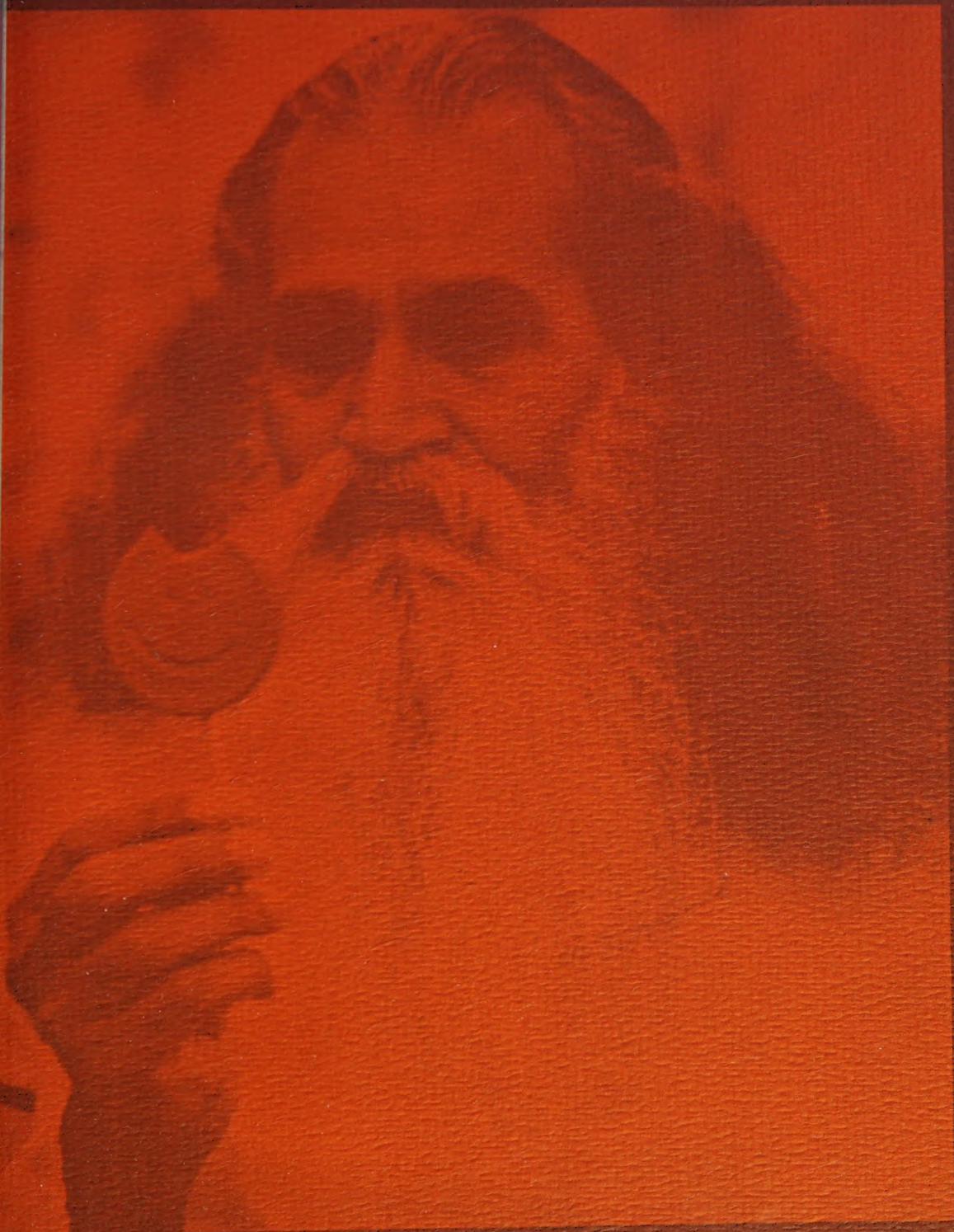
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